Evangelical Christendom

"[illegible] in Christo."

Jan.-Feb., 1928.

The Malines Conversations

MALINES will long be remembered as a turning-point in the religious history of England. It sheds light upon much that was obscure to the average citizen and sets him thinking why he is not a member of the Church of Rome, which claims to be the only true Church in Christendom with an authority derived direct from Our Lord and the Apostles. The Archbishop of Armagh answers the question when he says: "Protestantism is the positive affirmation of the two most precious possessions of the human race. These are the messages of Divine love and salvation given directly by Christ to all who will hear His voice; and, secondly, the right of every man to the free exercise of his own mind and will. Protestantism stands for Christian liberty." Because we believe in the Gospel, as contained in the pages of the Bible, and know that we have the right of free access to the Throne of Grace, we cannot accept the teaching of Rome, which exalts the priesthood into the Church, places the Pope as its infallible ruler, and refuses the right of private judgment to all who are adherents of her doctrine. We cannot surrender what we know to be true, for the sake of any ecclesiastical union, and we dare not place our consciences and wills in the keeping of any priestly caste, no matter how great its pretensions may be.

At Malines, under the Presidency of a Roman Catholic Cardinal, five prominent Anglo-Catholics met in conversation five leading Roman Catholics. The Roman Catholics had in view paving the way of the return of the Church of England to unity—the Anglicans, the discovery of the best means of achieving union without the sacrifice of Anglican principles. "We had in our mind the supreme wish for reunion . . . . . Reunion is not our work and we may be unable to achieve it, but it is within our power, and consequently within our duty, to prepare it and pave the way for it." So wrote Cardinal Mercier, and the Anglicans said: "We wish for unity, and, if the necessary preliminary conditions had been duly met, we should not shrink from the idea of a Papacy acting as a centre of unity; but, in so saying, we have in view not the Papacy such as it exists in theory and practice among Roman Catholics at the present time, but a conception of unity such as may emerge in the future." (May we ask why Roman Catholics are called so in the English version and *Catholiques* in the French narrative in the authorised account of the Conversations?)

Much as we are interested in the concessions made by the Anglicans for the preparation of a Reformed Papacy, we are more deeply concerned with the doctrinal agreement. This is practical in a manner that the acknowledgment of a Papacy in any form is by the English people. It is characteristically strange that the well-known passage in the Thirty-nine Articles, "The Bishop of Rome hath no jurisdiction in this Realm of England," becomes "No foreign potentate hath any jurisdiction in this Realm of England." And it is this shading down of awkward facts that makes the whole document such painful reading. We are told that the Thirty-nine Articles are susceptible of an interpretation which would reconcile them with the teaching of the Council of Trent, and that many Anglicans consider the Articles obsolete. And the men who countersign this statement are the men who maintain that the Revised Prayer Book now under discussion implies no change of doctrine. And they

are also the men in whose interests the Prayer Book is being revised.

We have to notice a few of the points of agreement on which the Anglicans and Roman Catholics saw eye to eye "In the Eucharist the Body and Blood of our Lord Jesus Christ are verily given, taken and received by the faithful. By consecration the Bread and Wine become the Body and Blood of Christ." No wonder the leading Roman Catholic Newspaper calls this Transubstantiation—the doctrine that is condemned most emphatically by the Thirty-nine Articles and supposed to be removed from the Book of Common Prayer. Again the Conversationalists agreed "The Sacrifice of the Eucharist is the same sacrifice as that of the cross, but offered in a mystical and sacramental manner." This is the doctrine of the Roman Mass equally condemned in the Articles which are either obsolete or capable of an interpretation in agreement with the teaching of Trent! "In both Churches provision exists for a ministry of penitence, whereby the sinner is reconciled to God through the sacramental absolution which the priest pronounces upon the sinner." This means the Confessional and all that is associated with it. Let it be understood that these three crucial doctrines that are brought into constant relation with the ordinary Christian life are acknowledged by the Conversationalists at Malines to be common to the Anglican Church and the Roman Church. Let it also be borne in mind that the Conversationalists were Anglo-Catholics and Roman Catholics. The Anglo-Catholics are representatives of the type of people for whom the Prayer Book has been revised on account of its being too narrow for the needs of worship of our day!

We need not go into further detail. We have shown how Anglo-Catholicism and Roman Catholicism at the crucial doctrine of the Sacraments profess to be one. There is no escaping the conclusion that the English Conversationalists have accepted as true teaching which is the reversal of the main principles of the Protestant Reformation. The Appeal to Holy Scripture can only be made in accordance with the interpretation of the Church, Transubstantiation and the Mass are taught and the Confessional is declared with its priestly absolution to be the doctrine of the National Church. The great majority of Churchmen repudiate this misrepresentation of the belief of their Church, Non-Episcopal Christianity declares it to be false to Scripture and Church history and the average man who has any knowledge of the Bible and History ask how can men who hold these doctrines be considered loyal to the Church of England, and why should the Prayer Book be changed to make it easy for them with show of honesty to hold and teach what they accepted at Malines. We now know where we are. We understand Anglo-Catholicism better than we did before the publication of the Malines volume and we see how far it has drifted from the plain meaning of Holy Scripture and the Formularies of the National Church. Evangelical Christians of all the Churches are at one in repudiating the agreement at Malines. They will have nothing to do with it. They see it prepares the way not for Reunion, *but Union with submission on the part of the Church of England to the Papal See.* They cannot accept this attitude. They must prevent it at all costs, and as they see the Revised Prayer Book teaches what they cannot distinguish from Transubstantiation and the Mass, they are bound to oppose by every means in their power the enactment by Church and State of a Measure that gives the Anglo-Catholic Conversationalists the right to say "See how England has changed her Book of Common Prayer to pave the way for union with Rome and the, acknowledgment of the Bishop of Rome as Pope with a Primacy of honour and responsibility." Malines sheds a light that cannot be quenched on the present trend of Anglo-Catholicism in the National Church, for the preservation of which from Romanism and Medievalism, every Citizen has the duty and right of intervening.

Notes.

The course of events since our last issue moves us to record a special note of Thanksgiving in this the first issue of a new volume of Evangelical Christendom. God has done great things in answer to Prayer, beyond expectation. It is for us all to recognise the direct hand of God in the rejection by the House of Commons, on December 15th, of the Deposited Prayer Book and Prayer Book Measure. Elsewhere we comment on the whole subject, and in our leading article have endeavoured to say something concerning the related subject of the Malines Conversations. The thoughts of some as they have read newspaper references to the withholding from publication of the report of the Malines Conversations, and the report itself, might find expression in ugly words, but we prefer to rest content in the knowledge that the arm of God has once again been stretched forth to save our country, and we hope the Church of England, from steps towards Rome which would mean the undoing of the Reformation, and the downfall of England.

A New Crisis.—But a new crisis is developing. As the old year closed there were hopes that the Archbishops and Bishops would realise the deep significance of the House of Commons' decision, and that in the amended Prayer Book Measure which they announced their intention to issue all reference to perpetual Reservation would disappear. Now that their amended "Prayer Book Measure, 1928," is made public the contrary proves to be the case, and a serious crisis is foreshadowed. The Council of the World's Evangelical Alliance have circulated to the Press the following resolution and statement:—

REVISED PRAYER BOOK MEASURE, 1928.

Having received and considered the Bishops' amended Prayer Book Measure, 1928 (C.A. 252), the Council of the World's Evangelical Alliance, while reserving its judgment on other important questions, records its emphatic disapproval of the proposals which sanction perpetual Reservation under conditions that must lead to the public and private adoration of the Consecrated Elements of Bread and Wine, and with the reintroduction of the Mass into the National Church pave the way to reunion with the Church of Rome, as foreshadowed by the Malines Conversations.

In the opinion of the Council the proposals of the Bishops ignore the deep significance of the House of Commons' Vote (December 15th) when the Prayer Book Measure was rejected; and the change of doctrine or emphasis of doctrine in the Romeward direction remains unaltered, while no provisions favouring Protestant and Evangelical reunion are to be found. Under these circumstances the Council, as watchful of the interests of Evangelical Christendom, appeal to all electors to ensure the rejection of any Prayer Book Measure framed on the lines of the Bishops' proposals.

As we go to Press the Bishops' amendments are about to be considered by the three Houses of the Church Assembly. Any forecast of the issue is impossible. Our readers all may be assured that the whole course of events will be closely watched, and that now as from the time two years ago when the Alliance convened the first (and a second) great Royal Albert Hall meeting on the subject all its influence will be cast for the maintenance in our National Church and religion of Truth and Love, as well as of Faith, the Faith of the Reformers and of the New Testament. Let none forget, however, the injunction "this kind goeth not out but by prayer and fasting."

A Call to the Laity.—An outstanding feature of the present religious outlook is the imperative call it constitutes to the laity of all the churches to join up in maintenance of—what? Some would reply "Our Protestant and Evangelical Faith," others might say "we must maintain our liberties" or "we must defend the Bible." All replies have their place, all their bearing upon the present religious outlook, but we venture to make a reply which at the moment is even more felt. The laity, men and women both, need to express themselves in visible organisation to oppose the tyranny of all priestly or clerical interference with the liberty of the Gospel. Religious Liberty is a sacred term, and a trust from God. It did not exist prior to the Reformation, and was little known to

the early Church. At the time of which we speak the clergy had obtained great hold and power over the laity, and the people generally. Direct approach to God through Christ, and private judgment in the interpretation of Holy Scripture, were known only to individuals. The Reformation broke the power of priestcraft; and when men and women could read the New Testament for themselves the fallacy of "will-worship" became apparent to all. England and Scotland were subsequently roused by a succession of witness to Jesus Christ as the Saviour of the humblest sinner and the Friend of all, which ushered in the Evangelical Revival. Such a Revival is what we need to-day. One is impressed with the fact that the present unrest in the Church of England is not due to the demands from the laity for the restoration of Reservation, the Mass, or any other pre-Reformation practices; it is due largely to the Archbishops and Bishops and the clergy, through many of whom an unwilling laity and large parishes have thrust upon them teaching and practices contrary to the Word of God and the Book of Common Prayer, for which justification is sought through proposals for Prayer Book Revision which are in themselves contradictory and subversive of the Reformation.

The danger, however, is not confined to the Church of England. Modernism, which is worse than ritualism, is being made a platform for Christian Reunion, and we are becoming accustomed to articles in the newspapers and sermons in Churches in which some whose names are prominent in Nonconformist life and work call for a religious truce, and speak of the Pope and the Cardinal Archbishop of Westminster as being inspired by a desire for the reconciliation of all Christians. No doubt they are, if the Roman interpretation of "all Christians" is placed upon these words. What they are necessarily and really inspired by is the desire for the extermination of all Protestants, and if those who make such appeals do not know this, they ought. If they do know it, then they have either themselves lost sense of their Protestant heritage, and that of the Free Churches, or they are sophists. Happily the tide seems to be turning. If there is such a place as "the Protestant underworld" we disown it. Nevertheless we deplore the negative Protestantism which is always pulling down rather than building up. History will record those who recommended Members of Parliament to accept the Bishops' Deposited Prayer Book, with all its concealed avenues for return to Roman doctrines and practices, and the disaster it would have brought to Evangelicals in the Church of England. It is for the laity to organise and to lead the way to a firmer hold on Truth and Faith. A religious truce? Yes, but the truce desirable is a truce to the prevalent criticism of the Bible; a truce to scientific hypotheses, whether these concern exploded views of Darwin or Keith; a truce to ecclesiastical gestures towards Christian Unity such as the "Lambeth Appeal to all Christian People" which fall short of the spirit and letter of the unity of *all* who believe on Christ for salvation, as included in St. John xvii. This is what the world is wanting to see to-day. Revival waits upon the man, or the men, or the movement, which will usher in such a spirit of co-operation and witness among those who profess and call themselves Christians. Again we remark, it is for the laity to act and to organise.

"Protestant Europe."—A Complaint, and Our Reply.—Dr. Adolf Keller, of Zurich, the joint author with Dr. Stewart of the volume *Protestant Europe*, reviewed in our last issue (page 202), asks us to insert the following comments on our review, which we gladly do, adding to the same a brief reply. Our review of Dr. Keller's volume was not undertaken hastily or apart from thoughtful knowledge of what is transpiring among the Protestant Churches of Europe, and the dangers of the pathway along which some of them are being led:—

DR. KELLER'S CRITICISM.

The review of the volume, "Protestant Europe," published by Dr. Stewart and myself, cannot be recognised by the authors as a fair statement. They consider it as such a misinterpretation of the facts given in this book and of the intention in which we gave them, that we have to protest vigorously against an evident injustice. The author of this review entirely forgot that in judging the influence and progress of Roman Catholicism on the Continent, we had, first of all, to give facts, and we tried to give them as accurately as we could and based them on objective statements and our own observations. It is mere imagination of the author of this article to say that we are

attracted by "the discipline of a unified and obedient hierarchy," or that we admire even a united hierarchy with a head. We cannot admit that we are made responsible for utterances on the Roman question made in other books or in England. Also we are not disheartened by the apparent advance of Roman Catholicism nor by the need of Protestant churches and institutions, but we hope that by describing the menaced situation of Protestant Churches, institutions and minorities on the Continent we could perhaps stir up a little bit more than hitherto the interest and co-operation of American and English Protestants, many of whom are so disinterested in Continental Protestantism that they do not know, as the author of that article does not, how menaced certain institutions are and how true the facts are given by us. It is an enormity to make the readers believe that we wish to see the discrediting nationalism united with the organised nationalism of the Vatican or to represent us as thinking we are in need of Rome or the aid of her priests. On the other hand, Continental Protestants do surely not think that they are betraying their religion by furthering such a co-operation as proved already stimulating and successful in the movement of Life and Work.

Zurich. ADOLF KELLER.

OUR REPLY.

We are as keen as Dr. Keller for the growth and stability of Continental Protestantism. We have read his book with care and do not see our way to withdraw the criticisms we have made, and we are not without some little knowledge of Protestantism in many Continental lands. We are content to leave the matter to our readers' judgment after they have read the following passage: "There are also distinctly Protestant organisations, such as the *Evangelischer Bund* in Germany, animated by a fighting spirit and founded for the express purpose of consolidating the Protestant forces. The great majority of Continental Protestants, however, would deplore the two great communions entering the lists. The beauty of the Catholic cult, the mystical elements within the venerable liturgies, the august and magisterial splendour of cathedrals and the discipline of a unified and obedient hierarchy have all made their appeal to Protestant hearts and minds. The Protestant mind to-day is no longer to be regarded as remorselessly critical, but rather as observant and sympathetic to the Catholic system of faith and order which centuries of taste and reverence have constructed. Many Protestants would rather consider themselves not as opponents of the catholic way of life, but as collaborators in the furtherance of common social, moral and spiritual interests which are menaced by the sordid cults of materialism and nationalism" (*see* "Protestant Europe, pp. 173-4).

Missions and Religious Liberty.—In continuance of the Missionary Reunions held monthly at the Alliance House, an important subject was discussed on January 16th, that of "Missions and Religious Liberty." The following resolution was submitted and carried unanimously:—

> That this meeting renders thanks to God for the spread of enlightened thought throughout the world and the impetus it has given to Religious Liberty, especially in non-Roman countries of Europe. It expresses its hope that in Spain and Roumania the present disabilities suffered by Protestants and Evangelical Churches and Christians will be speedily removed, and appeals to the respective Governments to make Religious Liberty, as in other countries, the birthright of every citizen.

The position in Roumania, more particularly in reference to the Baptists, was spoken of by the Rev. Dr. J. W. Ewing, of the Baptist Continental Committee (in the absence of the Rev. Dr. J. H. Rushbrooke, in the United States). Dr. Ewing explained that, at the close of the Great War, large accessions of lands and people accrued to Roumania. These populations included a considerable number of Protestant believers, more especially in Transylvania. The Treaty of Versailles provided that the freedom of conscience which had been permitted when Transylvania belonged to the kingdom of Hungary was to be continued under the new conditions. This provision, however, had never been observed. The Greek Orthodox Church and the Roumanian Government had adopted a very severe policy. No recognition had been granted to Baptist Churches as communities of Christian believers, and pastors had been greatly hindered in their work of evangelising, and had been subjected to persecution and imprisonment. Dr. Ewing added that in reading letters from Roumania he had been reminded of what went on in our land in the days of John Bunyan. It was estimated that the Baptist community in Transylvania numbered some 185,000 persons. A few weeks ago Dr. Rushbrooke, as representing the Baptist World Alliance, was officially notified that these Baptist folk were to be accorded the same measure of religious freedom that they had enjoyed while under Hungarian Government.

The Rev. T. J. Pulvertaft (editorial secretary of the Spanish and Portuguese Church Aid Society) spoke of conditions in Spain, which,

he said, was the only country in Europe to-day which in its constitution definitely withholds religious liberty. The religion of the Church of Rome is the religion of the State, and every one must refrain from anything in the nature of public manifestation against it. Up till a few years ago, there was a gradual movement in the direction of religious freedom, and Evangelicals were looking forward to the time when the right of every man to worship according to his conscience might be fully recognised. But all these hopes were shattered by the overthrow of constitutional government and the setting up of the dictatorship. Every department of public life became subject to the will and pleasure of the dictator, and a close alliance with the Church of Rome had tended to the curbing of liberty. The war-time censorship in England, said Mr. Pulvertaft, was a petty thing in comparison with the censorship in Spain existing at the present time.

The General Secretary of the Alliance spoke on conditions in Malta, the most priest-ridden spot on the earth, although possessing in its Constitution a Clause providing for Religious Liberty for all inhabitants of the island. Mr. Gooch traced the early history of the island, and by reference to Dr. Hardman's "History of Malta" showed that there were reasons for refuting the claim of some that Malta was made a free gift to Great Britain. The established facts seemed to be that while the Maltese Congress may have made that offer when the fortunes of the besiegers were at a low ebb, the whole question (according to Hardman) "turned on the possession of Valletta, and that fortress fell to the British navy, and to a less extent to land forces." Mr. Gooch added a moving account of the condition of religious affairs in Malta making special reference to the fanaticism which still dominates the Church of Rome on the island.

It was announced at this meeting that Mr. Gooch will pay a visit to Transylvania and Roumania in April next having in view the interests of religious liberty and the wider interests of the World's Evangelical Alliance.

An Apeal from Poland.—For some time the Council have had before them urgent communications calling for the help of the Alliance to secure if possible a reversal of the decision of the Liquidation Office of Posen (on April 1st, 1927) to declare the Deaconesses' Home in Vandsburg, Poland, in a state of liquidation, and in future to be retained at the disposal of the Polish State. The news of this action created wide-spread sensation, not only among the Protestants of Poland, but in Germany and other countries. The appeal to the Evangelical Alliance was immediately responded to, and investigations into the alleged facts were commenced. Before we say more it will be a relief to all to know that combined representations to the Polish authorities have been successful. A telegram has just been received (Jan. 30th) by the Council in London from Warsaw as follows:—

"Vandsburg liquidation postponed sine die."

Our readers should know more concerning this well-known centre of Christian work in Poland. The Vandsberg Deaconesses' Home arose out of the Christian revival in the former eastern provinces of Prussia (Germany). At first only four sisters entered its service, but the work developed with amazing rapidity, and spread over the borders of West Prussia. Ten years later Vandsburg founded new Mother Houses in Marburg for West Germany, and at Gunzhausen in Bavaria for the South. Then the War came, and by the Treaty of Versailles in 1919 the parent Mother House in Vandsburg became separated from Germany, there being at the time several hundreds of Deaconesses at work. Without entering upon information which the Council have had before them concerning the political bearing upon the situation, we may say that by the decision which has reached London, the Polish authorities have created a good impression in England and other countries. There are, we believe, 274 Deaconesses at work to-day, in no less than 105 places in Poland, and their work is carried on amongst a population of a million Evangelical Christians. The Vandsburg Deaconesses' Home includes a training home for young educated girls from good families, who receive a year's training in housekeeping, etc. About a hundred girls pass through this training home each year, and most of them are won for Christ. A school of evangelists was opened in 1921, and at present there are about fifty young men, who receive a year's training, and twelve are already serving as city missionaries in

different places in Poland. All of them are Poles. There is also an annual Christian convention lasting for a week, and visited by about a thousand Poles. The financial loss which the liquidation of this fine property would have involved would have been a sum amounting to £50,000. We can only be thankful that the representations, wisely made, have appealed to the Polish Government, and that the decision which we are able to announce is so satisfactory.

The Bunyan Tercentenary. — The Council are taking under consideration the fact that during 1928 the Bunyan Tercentenary will be reached, to mark which a notable programme of commemorations is being planned to take place in the Autumn. It will include a "Bunyan Sunday," special commemorations at Bedford, a pilgrimage to Bunyan's tomb (how many of our readers know where it is?), and a great Free Church meeting in the City Temple.

A great central united meeting is under arrangement by the World's Evangelical Alliance, particulars of which we hope to announce in our next issue. It will take place in November. We hope every one who has read *The Pilgrim's Progress* and *The Holy War* will arrange to be present at this gathering, which will be full of interest to old and young alike.

"Treasures from the Ocean of God's Love." — Under this attractive title our esteemed Hon. Treasurer and Chairman of the Executive Council has collated from his Bible a valuable selection of Notes, Outline Addresses, and Poems, tastefully put together to make a little volume of sixty pages which we venture to characterise as unique. Mr. Hart-Dyke tells the reader in his Preface that the selections "are principally chosen from notes made in my Bible over a period of 42 years, and have been brought together in the hope that they may benefit various young people whom I know; also some others to whom the Bible is not a well-known Book, and who may not yet have found in its pages either the joy and comfort and guidance, or, best of all, the personal Saviour these pages reveal." The volume is published by the Alliance, and can be obtained from the office, price tenpence, post free. It is suitable to young and old alike, and is altogether attractive.

Recent News from Rev. Adam Podin. —We have received two long letters from Mr. Podin, the following being the most recent. In a previous letter, dated December 28th, Mr. Podin closes another year's service with the following words :—

> Before I close this old year, I put the whole work done in my weakness, before my heavenly Father, thanking Him humbly for His grace, and the help He has given me throughout another year. At the same time I would thank you and your Council, and others who have accompanied me and sustained me by prayer, and otherwise. Your prayers have been, and will be answered, even if we do not see the fruit at once. Your pounds and shillings have been well invested. One day, these rescued prisoners and lepers in Russian and Esthonian prisons and leper asylums, looking quite different since cleansed through the precious blood of the Lamb will thank you all for your help and prayers, and our Master whom we serve will rise up and say, "I was sick, and ye visited Me; I was in prison, and ye came unto Me."

Keila, Esthonia.
January 21st, 1928.

To the General Secretary,
WORLD'S EVANGELICAL ALLIANCE
19, Russell Square, London, W.C.1.

Dear Brother in Christ,

As the Lord has allowed us to enter this new year, and to do something for Him, so I am glad to say a few words concerning His leading.

I commence with the Week of Prayer. Three weeks before, all the members of the Committee met together, when we arranged how the meetings should be conducted during the Universal Week of Prayer. The universal programme was translated and printed in our paper, and extra programmes were printed and sent out to churches and societies that do not receive the paper.

Meetings were held in every church, pulpits exchanged, and a large meeting was held in the largest church in Keila, and others. I am glad to say the presence of the Lord was realised in the meetings from the first to the last. I can say this concerning my church, and, as far as I have heard, the same report comes from other places. In Tallinn (Reval) a great united meeting was held in the same place where you preached (Lifiental Church). In Tartu (Dorpat) the united meeting was held in the German Theatre for the whole week. In Pernau a united meeting was held in the largest hall, which was full to the uttermost. I arrived there at the close of the Universal Week of Prayer and gave a picture of the World's Evan-

gelical Alliance and its beginning, 80 years ago.

On Sunday, January 8th, I had to dedicate a new church building at Pernau. One of my first graduates, who is working at Pernau, trusting God and working hard, has built a fine stone church. There were more people present than the building could take in. It was a solemn day.

The dedication commenced at ten o'clock in the forenoon, and went on till one o'clock. In the afternoon we had a Gospel meeting. The Lord was with us. Next day I had arranged meetings in the two prisons. At the appointed time I arrived at the huge gate; it was opened at once. I saw something that was new to me. The warders had been stationed differently, and they signalled something. Just as I arrived at the prison door beautiful music saluted me. Now I understood the signalling. They had announced my arrival, and signalled to salute me. I stood in their midst during their singing. I found that all the officials and others had crept in to hear the Gospel. I tried to show the way of Salvation for the deepest sinner, having for my text I. Tim. i. 15.

When I had finished my work there I asked the prison master to send the same choir to the other prison as well, to help me and cheer up their comrades. Here we had again a blessed time, and the prisoners thanked me heartily After the day's work a fine meal had been prepared for me and the officials in the prison. I was so glad not only for the good refreshment, but for the understanding of the Gospel work. I have now arrangements made in three prisons, where my young people will accompany me with their musical instruments and singing. The prison masters do all they can to give us a warm welcome, as they see how helpful is my work to their prisoners. This week will be a very busy one. Saturday we will be in two prisons, and a few days again in the other. To travel by train the authorities give me fifty per cent. discount on such occasions. So you have a picture how the Lord has led us.

We have often remembered you and your grand work in our prayers, and a few moments ago all the students lifted up their hands and asked me to convey their greetings to you.

Now I must close, wishing you and the Council God's richest blessing.

Yours thankfully,

ADAM PODIN.

Universal Week of Prayer.—Some Foreign Reports.—As we go to Press reports from widely-separated centres where the Universal Week of Prayer was observed are streaming in. Home centres, as well as foreign, combine to report good attendances on the whole (despite the stormy weather which ushered in the New Year) and gatherings full of spiritual power. From the London Station (2LO) of the British Broadcasting Corporation the General Secretary's Missionary Talk on the Universal Week of Prayer reached millions of listeners, and, literally, hundreds of communications were received subsequently, asking for further information, and expressing thanks for the talk. We heartily thank all those who have co-operated to make the Universal Week of Prayer, 1928, so fruitful. Each day new reports are being received. We cannot print all of them, but if we quote the following our readers will be able to realise more clearly how wide-spread is the fellowship in prayer and praise which the Week of Prayer creates and is perpetuating throughout the world.

REPORTS FROM FOREIGN CENTRES.

CANADA—TORONTO.

We had a very fine Week of Prayer gathering in my Church last night, the Church of the Epiphany, when all the representatives of the Churches in Parkdale were present: The Rev. Mr. Jones, of the Baptist Church; the Rev. Mr. Thompson and the Rev. Mr. Grey, of the United Church; the Rev. Mr. Vesey, of the Presbyterian Church, who gave the address; the Rev. Professor Isherwood, of Wycliffe College, and good Bishop Lucas, who gave the closing address and the benediction.

I enclose you postal order for $27.02 for your work, which was the unannounced and extemporary offering.

DYSON HAGUE.

CZECHOSLOVAKIA.

We in Czechoslovakia are very thankful to the World's Evangelical Alliance for leading us together with all earnest Christians from all parts of the world in prayer and confession, as you have done this year also.

As far as I know, in Prague and other places of Bohemia, in Moravia and in Slovakia Churches were joining in prayer in the first week of this year, especially in Prague and in Brno, the capital of Moravid, there have been prayer meetings, in which all the local denominations joined.

In Prague, the common prayer meeting was held on the 5th of January, in the church of Dr. Hromadka in K.Vinohrady. 400-500 people were present, and many earnest prayers have been offered, which no doubt will bring their fruits.

In Vinohrady a collection was taken for the Evangelical Alliance. I hope that Mr. Tolar will give you notice of that. I am not sure about the amount of the money.

Please accept our sincere thanks for all help and encouragement that we need and receive from your Christian friendship. There is much to be done yet

in this country, but I do believe that our prayers and efforts for the growth of the Kingdom of Christ in our nation and in all the nations round us are not in vain.

F. ZDYCHYNEC.

ESTONIA—REVAL.

The Week of Prayer was arranged in Tallinn (Reval) in various Churches, and during the Week every night meetings were held separately, but one meeting was common where all believers in Tallinn were gathered. This meeting was held in the same large church where you preached when in Tallinn (Lilieotal Church). This large room was full of eager listeners. The service was held in three languages, Estonian, German and Russian. Songs were on a special list separately, also in three languages. So far as I can discern a good impression was made upon all.

Now, when the Week is ended we may praise the Lord for all His help and blessings.

The believers feel after that, that they are one large family and the inspiring thought, we are all brethren throughout the world, has its blessings through the coming days.

So as we were united in prayer and fellowship through this one Week with all true believers throughout the world so we by the Lord's grace may be through the year.

H. KOKAMAGI.

GERMANY.

Again as every year it is my privilege to report to you of the blessings we derived from keeping strictly according to your Programme the Week of Prayer —*Since January 1893* we consider it great blessing and *weeks ahead* we have made preparations that *nothing* should interfere and that we could unite in perfect harmony with the different representatives of about eight different denominations.

Monday 2nd to Saturday 7th from 5-6 p m. at our French Reformed Church, Gothepl. from the first day the Church was full. *Two short addresses* by various representatives referred to the topics of the day and many prayers followed out of the assembly. In the evenings about *fifteen* different places of the city and surroundings, Prayer Meetings had been arranged and they were well attended.

Sunday 8th, at the Christus Kirche, from 5.30 to 7.15 when many members of different denominations joined in partaking the Lord's Supper, and one realised that according to Our Lord's prayer, John 17: 21/23 we were one. His presence was our great comfort in these days of prayer. May He help us in 1928 to become more obedient to His voice and walk in the way of His Commandments.

CHARLES DE NEUFVILLE.

ITALY—NAPLES.

Enclosed please find a cheque on the Banca Commerciale for £1 sterling. This is the contribution to the World's Evangelical Alliance from the Week of Prayer Meetings (January 2nd to 7th) in the various Evangelical Churches in Naples. We also think with gratefulness of the work the World's Evangelical Alliance is carrying on everywhere with Divine help, and we pray that God's blessing may be on you and your efforts. Our prayer meetings have been attended with earnestness and devotion, and we trust many blessings will ensue upon the Church of Christ.

RICCARDO SANTI.

MESOPOTAMIA—BAGHDAD.

Last year I sent for copies of the Topics for the Week of Prayer, and will now let you know about the meetings that were held here. There is a small Arabic-speaking congregation, which has a nucleus of faithful ones with whom the Week of Prayer is a tradition, and who appreciate the privilege of joining with the Unum Corpus. Our meetings, which ran up to forty, were not just "traditional," and real interest was shown.

The Mission has under its care a large congregation of Assyrians, whose pastor is Kaasha Pera Mirza. These people are mostly refugees from Urumia and the Kurdish mountains, and are gathered here in one of those "refugee camps" found throughout the Near East that are a rebuke to our Christian professions — which, however, is another topic. Pastor Pera held two meetings a day, very largely attended, averaging together about three hundred daily. These people are poor in this world's goods, but rich in faith, and again found the Week of Prayer a blessing.

F. J. BARNY.

NORTH AFRICA—TUNIS.

It gives me much pleasure to be able to inform you that we have just had one of the best Weeks of Prayer for years. The meetings were well attended, and many earnest prayers, according to the Programme, offered. I trust we shall all receive much blessing in our own souls, as well as in the work, as the result of these prayers. One is very thankful to God for the victory over the rejection of "the new Prayer Book" and I trust you will be helped and blessed in all your work for the Lord.

A. V. LILEY.

NOVA SCOTIA.

We had very excellent meetings during the Week of Prayer with the largest attendance in years.

W. J. ARMITAGE (Archdeacon).

POLAND—WARSAW.

You will be glad to hear that this year we were able to organise united meetings each day of the week. They were held in the halls, and presided over by the leaders of the different Churches taking part in this effort, e.g., the Methodist, the Reformed, the Baptist and the Anglican Churches. It was a time of great blessing for us all, not only through the conscious link with Evangelical Christendom and the privilege that this participating in intercessory Prayer gave us, but also by bringing the different Churches together in living contact with each other, and with the centres of work for the One Master, other than their own. One felt the unique

blessing which comes from the visible reality that the motto, "We are one in Christ," indicates.

H. C. Carpenter.

TRINIDAD—PRINCES TOWN.

I am glad to be able to send you an encouraging report of Meetings held in connection with the Week of Prayer organised by the Alliance.

On Sunday evening, January 1st, I preached from one of the texts suggested on the leaflet, at the Wesleyan Church. For the Prayer Meetings we united with the Presbyterian Church (now part of the great United Church of Canada) and in this way the Creole population joined with the East Indians.

We held meetings from Tuesday to Friday, two in each Church, and they were all well attended. On Tuesday we had about 90, Wednesday 120, Thursday 100, and Friday 180. The Presbyterian Minister and myself gave the addresses on the topics for the day, and the leaflets with the suggestions for Prayer were used. A Thanksgiving collection was taken on Friday, and I have pleasure in forwarding you a Money Order for 8s., being the balance after deducting certain expenses. Kindly acknowledge receipt and oblige.

I am very glad that for the second year in succession we have had these meetings, and trust I shall have the opportunity of continuing to co-operate with you in the years to come.

N. W. Harrison.

TURKEY—TALAS.

The Week of Prayer is over, and an average of fifty people, Protestant and Gregorian Armenians, attended each meeting. It was truly a week well worth having, and we are grateful to you for sending us the literature early enough to make plans for it. Our native pastor, Giragos eff (75 years old) was especially active.

But while we were so blessed during this Week it is sad to think of the fact that there was perhaps no other Christian meeting on this whole Anatolian plateau where formerly there were so many Christian Churches.

P. E. Nilson.

U.S.A.—(From the Federal Council Bulletin.)

The first week in the New Year marked again the observance of the Universal Week of Prayer for the churches, the Federal Council of the Churches of Christ in America joining with the British Section of the World's Evangelical Alliance in promoting the use of the topics prepared in Great Britain.

In spite of the opinion in some quarters that less recognition is being given to this Week of Prayer, there was an exceedingly large demand for the printed Call to Prayer, and evidence that a profitable observance was held in thousands of Churches.

Death of Dr. George Hanson

It is with very deep regret we have to record the death, after an operation on Tuesday, January 31st, of the Rev. George Hanson, M.A., D.D., Minister of Emperor's Gate Presbyterian Church, and a Member of the Executive Council of the World's Evangelical Alliance. This sudden termination to an illness, which necessitated Dr. Hanson's removal to a nursing home, has come as a severe blow to his many friends, especially to members of the Council of the Alliance, with whom Dr. Hanson was associated and by whom his wise counsels and erudition were so much valued. Our last issue contained the important announcement that with the permission of the Bishop of London Dr. Hanson would deliver a series of Lent Lectures on the Bible in St. Stephen's Church, Walbrook, E.C., an arrangement which we know gave him much pleasure and to the fulfilment of which he was eagerly looking forward. He leaves behind a valuable legacy of unwavering trust in the Saviour under all circumstances; and the article he specially wrote for the last issue of Evangelical Christendom, "God's Image or Ape-Ancestry?" is witness to his profound learning upon disputed subjects and his settled conviction that the Bible is what it claims to be from Genesis to Revelation, the Word of the Living God. Dr. Hanson's article quoted has now been published as a booklet, and can be supplied from our office. We repeat its closing sentence: "*The first chapter of Genesis is an anvil that has worn out many hammers, wielded by very brawny arms, and, no doubt, will wear out many more.*"

We express to the sorrowing widow and family on behalf of all members of the World's Evangelical Alliance our deep sympathy with them at this time of bereavement. It is with no commonplace that we assure them of sustained remembrance in prayer. While thanking God for a life so nobly lived and a Ministry so faithfully fulfilled, they and we can look forward to the time of glad reunion. "The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord."

CLOSE OF FINANCIAL YEAR. The close of our financial year—March 31st—is near. It will materially assist the Council if all those who have not so far renewed their subscriptions or donations will do so early. We shall need a considerable sum if the year is to close without a deficit. Please read special note concerning the Thanksgiving Fund which appears on page 24.

Prayer and World Missionary Problems*

By Rev. W. J. NOBLE

(General Secretary, Wesleyan Baptist Missionary Society)

THE subject for this day gathers up into itself the whole meaning and message of the World's Evangelical Alliance, and of those things about which we meet and for which we stand this week. We are at last beginning to recognise that every problem of the world to-day is an international and universal problem. When you think of Capital and Labour, of Trades Unionism in England, and of the problems associated therewith, you must not be blind to like difficulties elsewhere, as, for instance, those connected with the gold mines of Johannesburg. When you think of politics, of our own political situation, you cannot shut your eyes to those similar or worse situations in Europe, or Asia, or Africa. So one might go through all the problems of the world to-day and discover that in every part of the world they exist; and they have, I submit, one common solution. Partly as a result of the new knowledge that has come to us, there has also come to the Church a new call to this our own generation to get out from our narrow views and limited and restricted understanding of God's purpose, and to undertake in a new spirit the great task of evangelising this new generation and new world.

THE WORLD CALL

It is sometimes said that it is our business to *rebuild a broken and ruined world*. That phrase has especially been used since the War. I think I should use another metaphor myself, because it seems to me that what is happening to-day is the travail of a world that is being re-born. We seem to be standing, as it were, between two worlds—one, the old one that each of us knows something about; that is dead and has left much heritage of good and bad: and a new one which is struggling to be born; and it is the pangs of that re-birth that we are seeing to-day. You may think of it in terms of nationalism, or economics, or politics, or religion. That great wave of nationalism that has risen throughout the world is part of it. You may think of the revived interest, the universal interest, as I believe, in spiritual issues everywhere; you may think of the urge of modern youth which is universal to-day. However many of these things we consider, and whether we regard them as good or bad, they are at least signs of so much life. There are, of course, many unhopeful things—paganism, materialism, lust, pleasure, greed, all kinds of vice. Yet there goes on to-day, and I think goes on more hopefully than ever, the eternal struggle between good and evil in the life of the world. And however bad the world might seem to be, and even if it were less hopeful than I believe it to be through all this strange medley of voices which constitute the modern world, we yet hear God's imperative call to His Church to go out and evangelise this new world, to create it after His image.

THE EVANGELICAL PROGRAMME

I think the task of to-day needs a breadth of imagination and courage, in the application of the Gospel, greater than the Church has ever known or perhaps ever needed before. The whole world has to be evangelised. Is it unfair to say that the Church has too often looked upon her task of evangelisation from the point of view of geography? We have thought of going into new countries, into so many new towns and villages, to spread a wider and wider knowledge of Jesus Christ. That, of course, is a very great part of our task. We have to evangelise all nations, all human life. But, I submit to you, Our Lord was

* Address given during the Universal Week of Prayer at the Wesleyan Methodist Mission House, on Thursday, January 9th, 1918.

not so much concerned with geography, or getting into so many new places, as He was concerned with getting into the depths of human experience. That is to say, the Gospel has to work in three dimensions, in length, breadth and depth, touching every human problem, its politics, its economics, its racial relations, its subject races, and no less its more cultured barbarians of some of our modern civilisations, its industries, its social life. All this has to be touched and transformed by the Gospel of Christ. What a task it is! To some people it is so great, so complicated as to appear overwhelming. But surely, if we, a company of Christian people, do really carry in our hearts the faith of Christ, faith in Christ, the greatness and complexity of the task that we face is only a stimulus for greater prayer and greater effort.

THE QUEST OF THE NATIONS

Carry that thought in imagination through the world of to-day. Think of some of those lands that have already been mentioned. Think of China with chaos following chaos, calamity following calamity; China with apparently no sure place on which to put her feet, China needing the counsels of men and women of integrity and character to build up a new national life, to save her from further ruin, to put her feet on the road that leads to true and real progress. What hope is there for China except in the understanding and acceptance—I will not say of the teaching, I will not say of the ideals—I will say of the person and life of the living Christ, and the application of His ideals, through His own provision of strength, to all her individual and national problems? Think of India looking for national expression, and rightly looking for it, as so many other nations are looking for it to-day; India distorted, divided by chasms between races, by castes, by religions, and hopeless in her prospect for unity because she has not found Him in Whom alone national unity can be found and can subsist, and yet finding Him more completely year after year. Think of Africa stumbling over new and unknown paths towards a future that no man can see, her feet sometimes guided and too often tripped up and trapped by men and women of our own race. Through all that there seems to me to-day to sound one great undertone of hunger for God, unappeasable, clamant, pathetic, almost universal, and in many places making itself known. Thus you have a great mass movement, as in India—north, south, centre, in Uganda, in West Africa. In other places it is not so much understood, sometimes misunderstood, and yet perhaps not less real for that. It is my own view that very much of the unrest of our own country to-day is due to the unappeasable hunger for God which people are trying to satisfy in sometimes very unworthy ways. All over the world I think I see men seeking for that higher life which alone can satisfy them; and God is behind it all. Can we suppose that He has not made Himself responsible for them? He has staked His own honour and reputation upon the bringing back of men to Himself through the Gospel of Jesus Christ. He has made that one supreme venture amongst other ventures, and His purpose is not turned aside, or changed, or limited by men's changing thought or ideas. That purpose is to sum up all things in Christ, whether in heaven or on earth; and it is our part and privilege, as Christian folk, in this new day of opportunity and challenge and hope, in this new day of so much complexity—to learn afresh the meaning of that purpose for our own generation, and to go forward to proclaim a Gospel that meets every human need of our century as well as of every century that has gone before.

PRAYER AND ITS RESOURCES

So we gather to pray—not as a last resource, not as a counsel of despair, not because we have tried everything else and it has failed, not because we have tried to solve these problems by our own intelligence and have found them too much for us. Not for any of those unworthy reasons we have gathered to pray, but simply because prayer links us, as nothing else links us, with the omnipotence of God, and because we believe that our prayer, in ways which the world

may not be able to understand, but of which we have full experience—our prayer somehow sets free God's power to save men. In this Week in our prayer we do not argue, we do not apologise, we do not theorise; we cast ourselves upon God, as we try of course to do from day to day all through our lives. But now especially, in association with tens of thousands of people of almost every land and almost every race, we unite and cast ourselves upon God, we seek, in the subjects announced for this day, to secure such an outpouring of His Holy Spirit upon the life of His Church at home and abroad, upon all the surging life of the nations to-day that the Church everywhere shall go forward with fresh and renewed vigour, with renewed spirituality, with renewed earnestness to the task of compassing in His name the salvation of the world. It is because we believe so profoundly in prayer and its effects, that I think there is no necessity for many words during the meetings of a week like this. It is not so much that we want to talk to one another, that we want to exchange views with one another. It is rather that we meet together in humble submission to God and in deep and sincere reliance upon His power; it is rather that we want partly to talk to God, and, more, to listen to what He will say to us, that we are met. It is that we are seeking from Him wisdom and grace and power, so that His Church may undertake the great task He has committed to her, of bringing in His Kingdom of Love and Truth and Righteousness in all the Earth.

"That they all may be one"

We hear much to-day of the reunion of Churches, but comparatively little of the unity of Christians. At the constituent Conference of the Evangelical Alliance in 1846 unanimous avowal was made of the glorious truth that the Church of the Living God, while it admits of growth is one Church, never having lost, and being incapable of losing, its essential unity. And the resolution proceeded; "Not therefore to create that unity, but to confess it, is the design of our assembling together. One in reality, we desire also, as far as we may be able to attain it, to be visibly one; and thus both to realise in ourselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ, which is His Body, the fulness of Him that filleth all in all." In an age of organisation in which machinery has become so fixed an idea in the minds of men it is easy to understand how the mechanical has taken possession of those minds to the neglect of the spiritual. Church Union can only be the fruit of Christian Unity—if the Union is to be permanent and effective for good. Whenever Union has taken place and worked successfully as a witness for the Truth it has come about through the operation of spiritual motives working in the hearts of men who have a common attitude to Truth, a common faith in the one Lord, the Good Shepherd, and a common dependence on the Holy Spirit of God to keep them knit together in one Body. Efforts at corporate reunion have failed, and will fail, so long as they have not behind them the ideal of Our Lord, the one flock and the one Shepherd, and a great spiritual urge, a white-heat devotion to the Master, *the Flockmaster*, that will burn up dross and leave behind the Truth that is valued by all who join together. It will depend on nearness to the Master, and on that glimpse of His glory which made the Apostles on the Mount of Transfiguration say, "Lord, it is good for us to be here," and then, as they did, see "no man, save Jesus only" as the centre of their gaze and the object of their devotion.

One who had passed through many trials and had a vision of Unity which failed has written: "Lay the unity of the Church upon nothing but what is essential to the Church. Seek after as much truth, purity and perfection as you can, but not as necessary to the essence of the Church, or to any member of it, nor to denominate and specify your faith and religion by. Tolerate no error or sin, so far as not to seek the healing of it; but tolerate all error and sin, consistent with Christian faith and Charity so far as not to unchristian and unchurch men for them. Own no man's errors, or sins, but own every man that owneth Christ and whom Christ will own, notwithstanding those errors and infirmities that he is guilty of. Bear with those that Christ will bear with; especially learn the master-duty of self-denial, for it is self that is the greatest enemy of catholicism."

The Need of a Spiritual Revival*

By Rev. W. WILSON CASH, D.S.O., O.B.E.
(General Secretary, Church Missionary Society)

We are all feeling the burden of the condition of life in England to-day, the need of a great spiritual revival, the need that we ourselves should know the Holy Spirit in a far greater measure, in a fuller power than we have ever known Him before. It touches the young people, perhaps, more than the old. We notice such changes between the rising generation and ourselves. Our outlook and theirs differ. But I think there is one thing that strikes us. Whatever they may have of doubts and difficulties, they have got a passion for sincerity, for honesty, for truth, and if they are taking a little longer to find their way through, then I think there comes to us the responsibility that we shall remember the younger ones in prayer in a way we have never done before. After all, they are faced, through education, with many complex problems that, perhaps, we never faced, and there is only one thing that is going to hold the rising generation to-day true and loyal to our Lord and Master, and that is, a real definite individual personal experience of Christ's saving power. They are not going to get that along the line of Science—Science cannot give it; or along the line of Education—Education cannot give it. They are only going to get it by personal contact with Jesus Christ. We are only going to feel the pulse of a new power in this land as you and I pray down the power of God's Spirit, as we bring that power to bear on the life of the nation. There has never been a time in the history of our land when praying people want to get together and not simply talk about prayer, but really learn anew what Jesus Christ meant when He told us to pray.

THE WEEK OF PRAYER

I have in my mind to-day the thought of this wonderful Universal Week of Prayer encircling the Globe. All through this week we have been thinking, many of us who have been abroad, of missionaries and friends of ours meeting in different parts of the world. I think of a little group meeting in Khartum, of another in Cairo, another in Jerusalem, another in Beyrout, and so on, places that one knows so well. Those groups are meeting, and we are meeting, and all over the world people are meeting this week in small groups, but they represent a wonderful fellowship. Mr. Gooch put in my hand this little Arabic copy of the Prayer Paper that you have all got here. It looks very different from the one in your hands, but personally I am far more familiar with it than with the one you are using to-day, because it is the sort of thing that, year after year, I used to use. It does bring back a great many memories of many prayer meetings when we saw the power of God in difficult Moslem lands. There has never been a time when our missionary brethren were simply banking upon the prayers of people at home as they are to-day. I do not know how far we realise that the spiritual progress of work abroad is conditioned very largely by the state of spiritual life at home. If we are going down spiritually at home, losing grip and losing spiritual power, then we are not sending out prayer-waves of power to foreign lands; we are lowering the standard of spiritual vitality in mission stations abroad.

THE LIMITLESS POWER OF PRAYER

What we want to realise now is that prayer is not only a privilege but a tremendous responsibility. Our Lord never gave His disciples a single lesson on how to preach, but He spent His life in trying to teach them how to pray. When they had been with Him quite a considerable time and watched Him

* Address given during the Universal Week of Prayer at the British and Foreign Bible Society House, on Friday, January 6th, 1928.

withdraw silently into a mountain to pray; when they had seen Him, after a great event like the feeding of the five thousand, quietly steal away into communion with the Father, then it was that they went to Him and said, "Lord, teach us to pray." The thing that was going on in the disciples' minds was this: they were relating Our Lord's public life with His great life of prayer. They saw that life as a life of holiness, and as connected in some way, in their minds, with prayer. They saw His public ministry. "Never man spake as this Man." They saw His preaching, His miracles of healing, His sacrificing service, His selfless life—they saw all that, but they knew, because they were with Him, that the secret of it all was a life of communion between Himself and the Father. They were commissioned by Our Lord to go forth and preach that "the kingdom of God is at hand," and they were faced with many of the problems that missionaries are faced with to-day. They felt that the public work to which Christ was calling them must in some way be connected with the new discovery in their own minds of the limitless power of prayer. It was a wonderful epoch-making time when they stood before Our Lord, with a sense of their ignorance and weakness and failure, and said, "Lord, teach us to pray. Whatever else you tell us, we cannot go on unless we learn this secret; we cannot go forward and proclaim Thy kingdom unless we know the secret of exhaustless power, we cannot go and serve Thee unless we experience intimate personal contact with the Father in heaven." So they said, "Teach us to pray."

Do we realise that Jesus Christ, when He gave us promises for prayer, placed in the hands of believing disciples limitless power, a power that has literally no limits to-day? All the time, what we are doing to-day is trying to reduce Christ's standard down to the level of what you and I think to be safe, think to be probable and reasonable, instead of trying to lift ourselves up to the standard that Christ has set. "Ye shall say to this mountain, Be thou removed, and it shall be done." There is no doubt about the sweeping range of prayer that Christ gave. The only thing is, you and I are setting barriers up all the time. When we come up against some great "impossible" thing we hesitate and say, "No; I do not know; I am not sure. These things do not happen to-day." If they do not, it is your fault and mine; there is no reason why they should not. I know no reason why Pentecost should not be repeated again, if we only knew this limitless power of prayer. Here Christ has put into our hand something so beautifully simple that a little child can kneel down by its mother's side and say its prayer, and an answer comes; and yet prayer is so deep that the highest ideals of the Christian life never seem to get to the peak of all that is meant by prayer, or tr plumb its fathomless depths.

THE NECESSITY FOR FAITH

We go to God and ask things of God, and then we get up and enter the busy world and we say we hope something has happened. Christ never told us that. He told us that when we rise up from our knees, it is to be with the certainty that we have got what we asked for. That was the lesson the disciples of Our Lord had to learn—that they were to have the certainty, the full assurance of faith, the full conviction of soul that their prayer was answered. You have got to believe you have got the answer before you see it, or you are not exercising faith. That is what the disciples wanted. They saw that the whole spiritual heritage of the Church was dependent on prayer, they saw that the whole power for service in their own lives, and in the lives of generations to come, was dependent upon the power of prayer, they saw that the fulfilment of God's promises to His Church was dependent on what the Church knew of the secret source of prayer. They saw that the coming of the kingdom of God depended upon that one thing. How utterly weak the disciples felt, and so they got down in prayer and they said, "Lord, teach us to pray."

There never had been those ten days of wonderful concentration on one thought, ten days of prayer for the coming of the Holy Ghost, if it had not been prayer offered in this way; and the teaching of Our Lord,

and the surrender of the disciples to be taught—these two things were preparatory to the day of Pentecost. They said, "Lord, teach us," and so the Lord, immediately after that request, taught them the Lord's Prayer (St. Luke, xi.) and then told them that wonderful parable, the parable of the man who comes to his friend at midnight and says, "Give me some bread; I have a friend who has come on a journey." And Christ said he would not give it because of his friend, but because of his importunity he gave it. When you and I have been praying, week after week, for something, and no answer has come, what have we said honestly in our mind? We have said, "I do not think God means to answer." We have forgotten the lesson that Jesus would have us learn, the lesson He would teach us here, that prayer must be a persistent thing, going on day in, day out, and we must not surrender because we do not see the answer at once. Some of us during this past year have been seeing how God tests faith for a long period, and how He comes in with wonderful answers if we continue in prayer. So God is asking us to-day to put ourselves for this next year in His hands, and learn to use this power more and learn persistency in prayer, definiteness with Him, and bring faith to bear in our prayer life.

PRAYER AND REVIVAL.

Then notice how it began. They said, "Lord, teach us." In that one word, "Lord" there was an acknowledgment of the supremacy of Jesus Christ; it was saying to Him, "Thou art supreme." St. Paul takes up the same thought when he says "that in all things He may have the pre-eminence." Unless we can crown Jesus Christ King in our life to-day, our prayer life in days to come is not going to be very much. This really depends upon our surrender to Him of our heart and life and our complete abandonment to the service of God. When we say to-day "Lord, teach us," let us emphasise that first word, and seek that we may bow in surrender to our risen Lord, that He may be crowned King in us.

One other word and I have done. I believe that God means to give this land of ours a revival, and I believe it is being held up because the forces of prayer have not yet risen to a height that makes it possible. I believe that there is a challenge going to the whole Church of this time, going out to every denomination and church and Christian sect over this land—a challenge which shall re-discover the power of prayer. To re-discover that we need to get down on our knees before God and pray down the power of the Holy Spirit to convert, convict, convince and deal with our nation. May we go forth from these prayer meetings, this Universal Week of Prayer, with a sense of the need of the world, with a sense that we are going to pray every day for coming revival and blessing, with a sense that we are going to learn the true place and power of prayer, and then God will give us a wonderful answer. I believe that is what God is calling us to. Shall we all, then, seek God more and more, that we may be taught of Him, and that Christ Himself may come into this land in reviving and quickening power?

HEAVEN.

O think! to step on shore—and that shore Heaven.
To take hold of a hand, and that God's Hand!
To breathe a new air—and feel it celestial air.
To feel invigorated—and know it immortality.
O think—to pass from the storm and the tempest
To one unbroken smile.
To wake up . . . . and find it Glory!

Reunion Notes.

December 15th

On December 15th, 1927, history was made. After a seven hours' debate the House of Commons rejected the Prayer Book Measure. The debate was on a high level and proved that the Members had studied the Book and had found it to be in conflict with the doctrine of the Church of England as contained in the present Book of Common Prayer and the Thirty-nine Articles. By common consent the speeches of the Home Secretary, the Attorney and Solicitor-General, and Sir John Simon and Mr. Rosslyn Mitchell reached a level of sincerity that proved to the House the depth of conviction that had been stirred and the grave issues that had been raised by the proposals of the Bishops which had been accepted by the Church Assembly. The whole country rejoiced, and many who had supported the Deposited Book on grounds of expediency and a desire to maintain authority expressed themselves as greatly relieved by the division. The Book was found to have comparatively few real friends among those who had advocated its acceptance. When men felt free to speak their minds they said plainly that Reservation was on the Romeward side of the line of deep cleavage between the Churches of England and Rome and was a concession to the pertinacity of teaching that is disloyal to the principles of the Reformation and the plain meaning of Holy Scripture. Taken in connection with the Alternative Communion Service and the Devotion preparatory to the administration of the Holy Communion they had no doubt that the Book restored the Mass and taught Transubstantiation without mentioning the word. That there is a change of doctrine was admitted, and they hoped that the Book would be revised so as to exclude the false teaching they found in it.

The World's Evangelical Alliance and the Deposited Prayer Book

The World's Evangelical Alliance has always had among its staunchest supporters prominent members of the Church of England. It rejoices in the strength of Evangelical principles in the National Church and has done all in its power to maintain the principles it shares with the Church. It sees as the world knows that for more than three-quarters of a century a determined effort has been made to sacerdotalise the National Church and to restore teaching and practices destructive of Evangelical Truth in the Church. The Reformation has been described as a Deformation, and everything possible has been done to mediævalise in doctrine and Ritual services, which should be Protestant and Reformed. It saw in the Deposited Book an official effort to give to those who were engaged in this work legal sanction for what is Roman and Mediæval It could not avoid realising that the Deposited Book meant going behind the Reformation and adopting what had been formally, and it was believed finally, rejected as untrue to Holy Scripture by the Prayer Book and Articles. Just as it had been compelled in the past to take a firm stand against rationalistic teaching in other Churches, it was forced to maintain the Scriptural character of the Church of England and in consequence to antagonise the introduction of erroneous doctrine. By so doing it remained true to its principles and acted in no spirit of hostility to the National Church. It believed it was doing God and the Church service by upholding truth. We are thankful to say that its efforts have been recognised as a great help by those who were responsible for the defeat of the Book on December 15th.

Our Inter-denominational Position

No other organisation could have done what the World's Evangelical Alliance effected. It unites within its membership men of all schools of thought who are loyal to Evangelical and Protestant principles. It is in close touch with leaders of the National Church on the one hand and with those of the Free Church on the other. It acts as a liaison office where men of goodwill and of common aspirations can meet and work together for a common end. One of the greatest weaknesses in the campaign against the Deposited Book was the scattered character of the opposing forces. Those who shouted loudest were not those who

commanded most support. The quiet, silent Church and Chapel-goer was in danger of being forgotten, and unfortunately some of the leaders of Nonconformity—for reasons which seemed good to them—supported the Deposited Book and obtained the temporary neutrality of the Free Church Organisations. It was felt that they did not represent the convictions of the great mass of Protestant conviction throughout the country. The appeal of the World's Evangelical Alliance to local Free Church Councils to consider the situation for themselves met with an instant response, and throughout the entire country it was seen that the issue was not a mere Church of England matter, but a National question involving the whole character of our national Christianity. They made up their minds and spoke them frankly. Neutrality ended and reasoned opposition took its place. Evangelicals in the National and Free Churches were linked together and under God's guidance the House of Commons spoke frankly and soberly the mind of the Nation.

A New Danger The Bishops on the morrow of the defeat of the Book met and determined not to consider the verdict of the house of Commons final. They looked upon it as the result of misunderstandings and misapprehensions. They appealed for a cessation of controversy until they met and considered new proposals. The opponents of the Book obeyed and kept silence and some of the Bishops spoke hasty words, which we believe they now regret. It has been one of the features of all the Prayer Book discussion that while appeals were made and responded to for the cessation of attack, those who support the Anglo-Catholic innovations are at liberty to do as they please and do it. The Bishops have met and have decided on their future policy. They are prepared to make sundry amendments in the Deposited Book. The omission of compulsory Prayers for the King—a confessed oversight—and the omission of the Black Rubric after the alternative Order of Communion—an unexpected blunder—will be rectified. The Episcopal power of making new Rubrics will be abandoned and the regulation of Reservation will be in certain respects altered. It will no longer be possible to reserve the Consecrated Elements in a Tabernacle, and the Bishops of the Provinces and Convocations will be responsible for the regulations concerning the determination of questions that will arise on Reservation. But in all other respects the permission of continuous Reservation remains unchanged. Certain symptoms of wrong teaching are forbidden, but no vital change of any kind is made in the Measure which will be submitted in February to the Church Assembly as expressing the mind of the Bishops as to what should be done to remove the misapprehensions and misunderstandings that in their opinion led to the defeat of the previous Measure in the House of Commons.

What the Changes mean The Bishop of Birmingham has published a statement on the proceedings of the Bishops. He tells us that they refused to make any statement of the doctrine on the Holy Communion of the Church, that they declined to remove the Reserved Elements from the area of worship and that it is permissible to have a light burning before the place where they are kept in open Church and to arrange for services of devotion in the neighbourhood of the Elements. They refused to pass a statement that non-fasting Communion is not a sin. In fact, everything except Tabernacle Reservation allowed under the Defeated Book is permitted under the Bishops' Measure. It is impossible to believe that this treatment of the gravest of all questions associated with the Deposited Book will command the respect and assent of the Christian people of England. The removal of symptoms is not the cure of disease. To apply a local anæsthetic to relieve pain is not to treat seriously a complaint that calls for a surgical operation. And this is what the Bishops propose to do to satisfy the demand of the people of England that the Prayer Book of the National Church should remain Protestant. The roots of evil remain—the full-grown tree is in existence and a little judicious pruning has been done to give the appearance that the voice of Protestant England has been heard and obeyed.

The Present Duty Regretfully and deliberately we have to declare that nothing remains for Protestants and Evangelicals but to fight still more vigorously against the false teaching and mediævalism contained in the Deposited Book. To

say that the Alternative Communion Service is more Evangelical in part than the old is to mislead those who must look upon the Service as a whole. It is definitely compiled to make explicit the contention that in the Consecration Prayer the Presence of Christ is attached to the Bread and Wine and that they are essentially different to what they were before—worthy of adoration. Reservation seals this teaching, for it maintains that this Presence continues with the Elements after the Service and the definite refusal to forbid devotions makes it plain that the people who believe that the mighty change has occurred are right in worshipping the Elements and in contending that Christ is near them because He is in the Elements. And the refusal to declare that it is not a sin to receive the consecrated Elements after partaking of food means that a conception of their character is taught which carries with it the meaning that to bring them in contact with ordinary food is sacrilege. In short, the Alternative Consecration Prayer, together with Reservation, means the Mass and Transubstantiation. It is impossible in the light of history to avoid this conclusion. And this being the case the World's Evangelical Alliance has no other course open to it than to use whatever influence it possesses for the retention of the Protestant and Reformed character of the Church of England. This means continued opposition and the antagonising of error. But truth has ever had to be maintained by the sacrifice of ease in fighting untruth.

The Malines Conversations Lord Halifax published Notes on the Malines Conversations, in the introduction of which he wrote: "On my return to England (from visiting the Pope last Autumn) both the English and the French Reports (of the Conversations), which had been for some time in the printer's hands, would have been published had not the Archbishop of Canterbury wished the publication postponed till the Revised Prayer Book had been submitted to Parliament. Another postponement of uncertain length has been occasioned by the rejection of the Prayer Book Measure." When the Notes of Lord Halifax were read, amazement was felt by all who had any knowledge of the doctrine of the Church of England. Few believed that the revered Viscount was accurate when he said: "In the course of the Conversations allusion was made to the Thirty-nine Articles in relation to the Decrees of the Council of Trent, and it was stated by the Anglican members present that theologians like Dr. Pusey and Bishop Forbes, of Brechin, had held that the definitions of doctrine they contained admitted of an interpretation which would reconcile them with the Trentine Decrees." What was the surprise of the reader who turned to the Official Report issued not many days later to find that the Report of the Belgian members—certified as accurate by the English—said: "Furthermore, the Anglican Clergy in assenting to these Articles are no longer considered bound as formerly to accept all and each of the propositions which they contain. In fact, many Anglicans, and more particularly the members of the Episcopal Church of America, consider the Articles as practically obsolete." No wonder that this should be the case when they are interpreted to mean exactly the opposite to what they affirm and were meant to affirm. The sooner such dishonest gambling with words disappears the better.

Transubstantiation We do not refer to the readiness of the English members of the Conversationalists to admit a Papacy of sorts, as it is conditional on Reunion. It was agreed by both sides. "In the Eucharist the Body and Blood of our Lord Jesus Christ are verily given, taken and received by the faithful. By consecration the Bread and Wine become the Body and Blood of Christ. The Sacrifice of the Eucharist is the same sacrifice as that of the Cross, but offered in a mystical and sacramental manner." On reading the clause, "By consecration the Bread and Wine become the Body and Blood of Christ," the *Tablet* declared, "Except for hair splitters, it is transubstantiation." To our mind the *Tablet* is entirely right. We have had a great deal too much word juggling and metaphysical subtlety in dealing with the language used by Anglo-Catholics, and the straining of conscience, in order to interpret them in accord with the doctrine of the Church of England. Certainly no loyal son of the Reformation, or one who is true to the teaching of Scripture can square the admitted teaching of the Anglican Conversationalists with what was universally

believed by the past leaders of the Church of England and by the plain meaning of its formularies. It is Mediæval and Roman in its Mediævalism, not Reformed and Scriptural. It is to admit this teaching as loyal to its standards that the Prayer Book has been revised or reversed into the Deposited Book. Readers of the Conversation volume can judge for themselves whither the Church of England is drifting, and let it be understood that the majority of the Anglican Conversationalists are not allied with extreme Anglo-Catholicism. They are the reputed loyal section of the party. Is it any surprise that the Deposited Book failed to command the support of the House of Commons and the vast majority of English Christians?

The Papal Encyclical The Pope has issued to the Bishops of his Church an Encyclical Letter on the Fostering of true Religious Unity. Its appearance at this time shows very clearly the folly as well as the evil of attempting Union with Rome by the members of the Church of England who turn their eyes Romeward, and the grave mistake made by the Archbishop of Canterbury, and those who support him, in giving friendly cognisance to the Malines Conversations. Here we have the mind of Rome expressed with a dogmatic assurance that admits of no misinterpretation. While expressing sympathy with the drawing together of the Nations in a closer brotherhood, he draws the clearest distinction between National Internationalism and efforts made for religious Unity by those who are not Roman Catholics and the Roman Church. He sees in pan-Christianity, as he would call it, "a grave error by which the foundations of the Catholic Faith are completely destroyed." We need not go into the arguments by which Stockholm and Lausanne, as well as Malines, are placed outside the range of Roman Catholic participation in any official sense. As we read them we recalled how much was made of the Roman Catholic watchers and participators at some of these conferences! It all seemed as if the dawn of a better and more friendly day was at hand. Rome, it was argued, had changed, and it was for the non-Roman Christian world to grasp the outstretched hand, and draw closer. We have read arguments of this class in many unexpected places, and were told that the great need of Protestants is to revise their secular judgment of Roman doctrine and system. All intercourse is forbidden by the Pope, following, as he believes, St. John, with those who profess a mutilated and corrupt version of Christ's teaching. And it is therefore necessary to discover what the true teaching is.

The Doctrine of Rome In his Encyclical the Pope writes, "the supernatural virtue of faith has a formal cause, namely, the authority of God revealing, and this is patient of no such distinction (between fundamental and non-fundamental doctrine). For this reason it is that all who are truly Christ's believe, for example, the Conception of the Mother of God without stain of original sin with the same faith as they believe the mystery of the August Trinity, and the Incarnation of Our Lord, just as they do the infallible teaching of the Roman Pontiff, according to the sense in which it was defined by the Œcumenical Council of the Vatican. Are these truths not equally certain, or not equally to be believed, because the Church has solemnly sanctioned and defined them, some in one age and some in another, even in those times immediately before our own? Has not God revealed them all?" This is clear and emphatic. The idea of Rome dealing with any other Church as an equal is repudiated, and from beginning to end of this letter runs the old cry "complete surrender to Rome and complete acceptance of its teaching" is the only condition of reunion. "Let, therefore, the separated children draw nigh to the Apostolic See set up in the City which Peter and Paul, the Princes of the Apostles, consecrated with their blood; to that See, we repeat, which is the root and womb whence the Church of God springs," not with the intention and the hope that "the Church of the living God, the pillar and the ground of the truth" will cast aside the integrity of the faith, and tolerate their errors, but on the contrary that they themselves submit to its teaching and government." Here is the authentic note of Rome *Semper eadem* her proud boast. Will English Christianity allow the National Church to change its Prayer Book to prepare the way for submission to this Church? We know that many who advocate the adoption of the Deposited Book contest this, but we also know that the change of doctrines in the

Deposited Book will, in the opinion of many of its supporters, pave the way for union with Rome, which is very dear to their hearts.

Evangelical Duty In our opinion the nation is in the presence of a very grave religious crisis. We may be at the parting of the ways, and the whole ecclesiastical future of England may be determined by the events of the coming months. Whatever may happen in the Church Assembly and in Parliament cannot affect the Faith of the Gospel, which is independent of all ecclesiastical and secular Assemblies. But the instruments used by God are in human hands, and it is our part to do all that in us lies to preserve the faith that we have learned in the Word of God. We must remember that the weapons of our warfare are spiritual and not carnal, and that prayer is the supreme privilege of us all. The Prayer Book Measure was defeated, we believe, in response to prayer. The new Measure can be transformed in the Assembly, or it may be so treated as to be dropped. We therefore have to call upon God to be our help in these anxious days. It is not a time for depression, but for the strengthening of our faith. If we pray, God will hear us, and as He is the Lord of all, and orders the wills of unruly men, we can trust Him so to order events that they turn out for the increase of His Kingdom and the advance of His truth. By faith the world will be won for Christ, and by faith now as in the past the strongholds of false teaching will be overthrown. Let us give ourselves to prayer for the country and its National Church.

Union of Churches The union of the Methodist Churches seems to be assured. The chief Wesleyan opponents of Union have practically withdrawn their opposition, and unless something entirely unexpected happen the next few years will see the three Churches one. This event may have a very great influence on the religious life of the country, for the Methodist Church of the future will be the largest Free Church in England and its policy cannot fail to make itself felt on all other Churches. In Scotland the two chief Presbyterian Churches have overcome all their difficulties and there is no doubt as to the acceptance of the Final Report at the meetings of the Assemblies this year. In both these cases the Churches that unite do so on a basis of unity of spirit. They share a common life and are one in all essentials. Union has only promise of permanence when it is the outcome of oneness of spirit. Otherwise the way is prepared for fresh divisions. One by one the Churches will link themselves together. We may not see a single Church, but undoubtedly as the years pass there will be a greater approximation of the Evangelical Churches which will work together in brotherly love.

The Bridge Church Lausanne has left as a catch word, the phrase "Bridge Church" as applied to the Church of England. It is said that the Church of England serves as a Bridge between the Churches of Rome and the Orthodox Church, and the Non-Episcopal Churches of the World. In Lausanne it was seen that those who governed the attitude of the Church of England determined to insist on the necessity of preserving the Apostolic Succession as the condition of any union that might result in the future. And as the Conference proceeded the relations between the Anglican and Greek representatives were perceived to be closer and the hope of any approach to the Non-Episcopal Churches grew dimmer. The Mission representatives who yearned for union were grievously disappointed. To stand on the bridge it was necessary, in Anglican opinion as set forth, to accept Episcopacy as by Divine right and when this was done nothing else seemed to matter much, as the bridge was converted into an island so large that all types of men would find a home there. It was found that the Greeks would only go part of the Anglican way and that the Non-Episcopalians would not accept the toll conditions. The less we think in mistaken metaphors the better for our common Christianity. We desire to bring all Evangelical Christians together so that in their Churches they may exercise the fullest influence. When this is the case we are convinced that a union based on organisation will have less attraction than one based on a common faith and a shared love for Truth.

The Power of the Press A trustworthy estimate has been made of the number of readers of the papers. It tells us that the Morning papers have 10,000,000 readers, the Evening papers 20,000,000 and the Sunday papers 10,000,000. We do not believe that the joint circulation of all the religious weeklies published in Britain implies even a Million readers—probably three-quarters of a million would be much nearer the mark. In recent years much more space has been given to religious news and during the Prayer Book controversy peak points, columns were devoted to the subject. It must be said that the majority of the papers before the defeat took the side of the Deposited Book. Many of them have now changed their attitude and are critical. It is true that so much that is contradictory appears in the papers that they are read casually and forgotten quickly. Nevertheless the secular Press has enormous power and shapes the opinions of men. We often think that Christian workers do not utilise the Press as much as they ought. If those among them, who have the gift of clear and attractive writing took pains to supply fresh and newsy accounts to Editors they would be surprised at the way in which they would be received. Such reports must be without any suspicion of self advertisement and should aim at giving facts that will arrest attention. We have known large Provincial papers to receive with something like eagerness weekly news items from Christian correspondents who were keen on the work of God and had the power of plain and telling writing. It is a grave mistake to think that only through the religious Press can right ideals be impressed on the people.

Greyhound Racing An attempt to utilise the Crystal Palace for Greyhound Racing has been defeated largely through the influence of Canon Wilson of Gipsy Hill and his brother Clergy and Ministers. They intervened at the first possible moment, and then most people thought it was too late as the agreement had been made and everything was ready for the track to be prepared. Those who realised that Greyhound Racing is only another name for betting facilities were impressed by the duty of taking active steps to stop the demoralisation of the district. They set to work and very soon found that they had the support of all who had more regard to the moral well-being of the people than the desire to see youths trained in the habit of wagering. Accordingly the movement grew to such strength that the agreement was rescinded and the Palace has been saved from degradation. The whole country is becoming more and more alive to the threat on its moral life through the facilities given to those who prey upon the public weakness and desire to get rich quick. We hope that the Members of Parliament who have united to promote a Bill to suppress Betting at these Meetings will be successful. It is sad to see sport made into an opportunity for young people as well as adults, staking their money on events over which they have no control. The whole atmosphere of Greyhound Racing is calculated to stimulate gambling and to lure the young especially, into the formation of habits that are injurious to their best interests.

Churchiness Institutionalism means too often the death of the idea that gave it birth. To-day we see everywhere a decline of Institutional Christianity and we ask what is to take its place? To carry forward any great work, machinery is necessary and the machinery is the Institution. But there comes a time when the institution becomes an end in itself and then decay sets in. If those responsible for Christian Institutionalism realise that Christianity is Christ and preach and live Christ, then the Institution will take care of itself. A sacerdotal institution ends in considering the Priests to be the Institution and we have lately read of Bishops declaring that "we are the Church." Cardinal Bourne lately quoted a Roman Catholic who said, to his admiration, "I will not pray with you, nor shall you pray with me; neither would I say Amen to your prayers, nor shall you say it to mine." This is institutionalism at its very worst—exclusiveness at the throne of grace. But is there not a Churchiness where least expected—even in our Free Church circles where the limits are drawn either by a too rigid exclusiveness or a too broad inclusiveness? There is as much danger of superiority in the latter as of suspicion in the former. All who are intent on spreading the knowledge of Christ, can only overcome the vice of Churchiness by fixing their minds intently on the Master Him-

self on Whom they must build and to Whom they must grow up. The remedy for over emphasised Institutionalism is stress on the end for which the Institution exists. For our part we are convinced that over-developed organisation is defeating itself. It trusts to the machine—not to the Spirit without Whom nothing worth doing for God is ever accomplished. Without being free lances, Christian workers must regain the spontaneous freedom which marked the early Christians and made them the power they were.

The Bunyan Centenary This is Bunyan's Centenary year, and we hope that it will be marked by an increase in the number of the readers of the "Pilgrim's Progress." The writer well remembers his introduction to Bunyan in a great volume, well illustrated, which, when he left his father's home, he prayed to be allowed to take with him. His children used it too, and now, dog-eared and soiled by many a youthful hand, it reminds him of lessons that he first learned from its large type and vivid pictures. Bunyan suffered because he believed in the freedom of the Spirit, and chose to obey God rather than be obedient to the commands of men that ran counter to the mind of Christ. He had served as a soldier and knew what duty meant. When he was enrolled in Christ's Army he relied upon his Saviour to guide and help him at all times. We think of the tinker who was inspired to write the immortal story of Christian and Christiana. Bunyan was steeped in the mind of Paul, and in this respect he shared a great experience with those who have left the deepest mark upon aggressive Christian enterprise. When we remember Luther and Wesley we find him in noble company, and, to go back further, the great Augustine was a man who wrestled with the thought of the Apostle of the Gentiles. We are well aware in these days of collectivism that Bunyan's message of individual salvation is unpopular. But popularity has never been a safe criterion of Truth, and it would be indeed well if those responsible for the selection of gift books for young people would specialise on Bunyan, and see that the "Pilgrim's Progress" once more will have its honoured place in Christian homes. The World's Evangelical Alliance hopes to take its share in commemorating the memory of this great writer and thinker. For he was both.

Evolution Whatever we may think of Evolution as a working hypothesis, and it is nothing more, it is well to be reminded that it does not explain everything, and in "God's Image or Ape-Ancestry?" (World's Evangelical Alliance 3d.), the late Dr. Hanson discusses the origin of man. We remember that one of the most pronounced evolution believers among our friends—a man whose reputation extended far beyond Great Britain—saying "If the writer of the First Chapter of Genesis was not inspired, I do not know how he managed to make such an uncommonly good shot at the facts," or as Dr. Hanson says in this able and attractive pamphlet, "The first chapter of Genesis is an anvil that has worn out many hammers, wielded by very brawny arms, and no doubt will wear out many more." It is the great psalm of Creation—the pæan of Monotheism written in an age when there were gods many and lords many, and its lesson is as much needed to-day as ever it was. Men have forgotten God, the Creator of all, in their intentness on the triumphs of men's skill in using God's material for their workmanship. And they are too ready to overlook the fact that the work of God is much greater in every way than the invention of man. Dr. Hanson quotes Professor Conklin, who wrote: "And yet where science ends faith begins, and, like the savage, the philosopher or scientist may still say—'In the beginning—God.'" An hypothesis can never be a final cause—it is simply an explanation, and all explanations are only useful as long as they are in accord with facts. And no one can say that Evolution explains everything. It frequently needs to be explained away.

Hypocrisy A recent writer mentioned as the high water mark of hypocrisy a man who preaches prohibition and at the same time is an habitual consumer of intoxicants. Every one agrees with this statement. The Bishop of Norwich in an article on "Where is Christianity going?" says, "English religion is as English as everything else in this country. Its special feature is, I think, that it is bound up more with character than with ritual. Englishmen

do not care for much show; they have a horror of hypocrisy. They are very slow to talk of their religion, but deep down it is there and it is steady." On the other hand, one of the leading lay Churchmen said "The spread of Pageantry shows that Englishmen are losing their character of simplicity." There is truth in both contentions. The average Englishman prefers life and character to ritual which becomes deadening, but in contrast he wishes now and then an opportunity to indulge in dressing up. But he strongly objects to dressing up in religion which he thinks should be marked by reality through and through. It is generally believed that a revival in Religion is long overdue and should come soon. We do not believe in time measures as applied to the spiritual side of life, but we are convinced that when a revival does come it will be characterised by a passion for sincerity and an out-and-out hatred of hypocrisy. And any revival that will be permanent must base itself upon the Christ character which will be spontaneously lived by men and women who dwell in Christ and Christ in them.

The late Sir George Anthony King "King is dead" was heard with surprise by those who had conversed with him the week before and had listened to his cheery wit and incisive remarks. They had known him as a friend to be trusted in times of stress and one who could always be relied upon to give of his best to his friends and the many causes with which he was allied. A scholar who was widely read with a keen literary judgment, a lawyer who knew his own department as no one else knew it, a business man of rare shrewdness, and a gentleman with a strain of tenderness that never failed to show itself—he was above all a humble follower of the Saviour Whom he loved and served with the passion of a soul devoted to his Redeemer. His sudden death leaves many gaps in Central London organisations, and everywhere he will be missed as a leader and a colleague. He was a Vice-President of the World's Evangelical Alliance, which was represented at his funeral at Croydon and Shirley by the Rev. the Hon. W. Talbot Rice, Hon. Secretary, and Mr. H. M. Gooch, General Secretary.

The Highest Flag Dr. J. D. Jones in his sermon at the League of Nations referred to the custom of the American Navy of placing above the Stars and Stripes a little flag with a Red Cross while Divine Service is being conducted on a ship. Otherwise "Old Glory" waves above all other flags. The parable is evident. The country acknowledges the claims of God to be superior to the claims of the nation. Until men learn this and frame all their plans for International Peace on the recognition of God and His Will for peace and unity, we cannot hope for real progress of a permanent character in the way of disarmament and the desire to settle disputes on a basis of justice and equity. The symbol of the flag has a message to all who wish to see peace and goodwill among men. It is not Internationalism that will bring a cessation of strife—that was proved during the late war. Nothing but placing God first and seeking the approval of His Son will end the strife of Nations.

The Thanksgiving Fund To celebrate the 80th Anniversary of the Alliance, and to provide new income urgently needed, the Council inaugurated a Thanksgiving Fund of £10,000 last year. So far, the gifts total £4,206, which is some £800 short of the first half of the Fund. It is earnestly hoped that this sum of £800 may be raised before the close of the financial year on March 31st next. It can only be done by each one asking the question, "What can I and ought I to send?" Large gifts or promises from those who can send them, and smaller ones from all others, will enable a note of thanksgiving when the Annual Meetings are held, which will be on Monday, June 4th next, at 3 and 7 p.m., in the large King's Hall of the Holborn Restaurant, where we all met for the memorable Thanksgiving Meeting last year, under the presidency of Sir William Joynson-Hicks, Bart., M.P. All gifts should be sent to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, and will be acknowledged.

World Mission Notes.

The International Review of Missions

The International Review of Missions for January is a Special Double Number which contains a World Survey of the present position of the Missionary work of the Churches. We have read it with certain bewilderment, for the problems embraced are so numerous and varied, the means of approach to them so inter-related and the character of the solution needed so different in many lands, that we ask ourselves "Who is sufficient for these things?" It is plain that the growth and extension of Nineteenth- and Twentieth-Century mission enterprise have laid on the Home Churches responsibilities of the gravest import. We have no longer to face a series of Evangelistic campaigns in lands that were outside the hearing of the Gospel Message, but lands where the Gospel has been preached and accepted by hundreds of thousands, where the pressure of Western civilisation of a godless type is being felt, and where the multi-Churchdom of older Christianity presents fresh problems and the movement of growing native bodies of Christians for Home Reunion has become a passion. We confess that the complexity of the situation was brought home to us in a new light as we studied the series of papers prepared in view of the Jerusalem Conference of the International Missionary Council.

The International Missionary Council

From March 24th to April 8th the International Missionary Council will meet in Jerusalem. The last meeting was held in Oxford in 1923 and the constitution of the Council this year will be different from that of 1923. Then the Members were representatives of Mission Boards—this year delegates will be present from the Mission Fields of Asia and Africa of whom not less than two-thirds should be nationals of the countries from which they come. "It is no longer possible to discuss profitably in an International Meeting the building of the Kingdom in India or China or Africa in the almost complete absence of Indians or Chinese or Africans." This is at once a symbol and a portent. It means that the indigenous Churches have grown so strong in personnel that they can send colleagues to sit by the side of the most experienced Missionary administrators. It also points to the time when the National Churches will be able to stand by themselves and utilise Missionaries for special departmental work.

Lausanne and Missionary Unity

The most striking articles in the Review deal with Lausanne as it affected the ideals of the Foreign Field. The Bishop of Bombay was a great figure in Lausanne. He is generally associated with the ecclesiastical outlook of Bishop Gore, but he has learned in the Mission field lessons that have made him an advocate for Christian Union that will be on a broader basis than that advocated by an able English Bishop. In his article he sketches a Missionary appeal to the Non-Christian world which expresses ideals that we all share, and he sets by the side of it an appeal of indigenous Christians who want to be one Church because they have already to a large extent one social life, and "they want it to be part and parcel of one religious society and safeguarded by common religious sanctions." They are separated from their fellow-countrymen by profound religious convictions and are drawn closer to one another by their shared beliefs. That which divides them is very small compared with what unites them in the presence of their Non-Christian countrymen. They feel they are one and they have made plans in many places for becoming one. On the Cost of Unity Bishop Palmer writes "Revision of our opinions and abandonment of our separate organisations are the cost of corporate unity." The delegates shrunk from one or other or from both these conditions. There was, practically speaking no attempt at Lausanne to revise opinions. "Consequently the Lausanne Conference reports are statements of opinion rather than statements of truth." Nevertheless they have their value, as the agreed statements are mainly true.

Dr. T. T. Lew and Unity

Dr. T. T. Lew records that when the Lausanne Report on Unity was introduced parliamentary tactics were utilised to shelve it. And they succeeded The Bishop in Tinavelly and Madura (Dr. Dornakal) said "Remember, with the urgency of the situation of the Mission fields, the restraint from the pillars of the Church at the home base is becoming intolerable. We must obey God rather than man." Dr. Lew endorses this conviction. We know the difficulties that arise not only on what we may describe as denominational grounds, but also on Nationalist grounds. How far are ideals that may or may not be permanent in their present form a right guide for laying the foundation of National Churches? The urge to union is very great, but all urges are not wisely directed, and while we believe that the path to Union based on real fundamental unity of spirit will be shown us in the Mission Field, we share fears that a hasty union may have in it seeds of disruption. The principles that govern the Kingdom of God are universal and permanent—the political ideals of the day are not always a safe guide to the form union may take.

The Facts to be Faced

We are in the presence throughout the non-Christian world of a great revolution—religious and political. The Religious Revolution is due to the breaking-down of the hold of ancestral religious ideas in the presence of the invasion of Western education. The transition in some places is very rapid and is not always in the direction of Christianity. But it is generally acknowledged that Christianity alone has the hope of meeting the religious needs of men everywhere. Side by side with the disruption of inherited religion we find a strong spirit of Nationalism allied very often with doctrines of democracy that are by no means capable of being put in practice among the peoples whose Nationalist leaders advocate them. Those who are Christian among the leaders wish to apply these principles to the government of the Church, and they have broken down in some places and may break down again. We pray that the Jerusalem Meeting may be led to see the paths that will have to be followed if what is best in the past has to be preserved side by side with what is good in the prevailing ideals of the present.

Changing Islam

Islam changes, but we are at times inclined to say the more it changes "the more it remains the same." Islam has its conflicts still between the traditional and the new. We have been told again and again that in Turkey a very great change has occurred which opens the door wide for Christian missions. The Rev. R. Clephane Macanna, of Constantinople, writing with local knowledge, warns us from thinking that this is the case. "It would be difficult to find any country in the world where the missionary has so many fetters to contend with as in Turkey." Nationalism, secularism, and the veto on all forms of propaganda, especially propaganda of a religious nature, hold back Missionary enterprise. "Already, no new missionary work may be undertaken by any Church." Only school work is open to Mission Boards, and "propaganda, whether with Turk or Jew, is confined to the effect of a liberal education within the Christian atmosphere of the school." We see that with the throwing-off of Islam as a State religion the tyranny of exclusiveness still prevails.

Persia

The Persian Government has issued a law making the teaching of the Koran and Moslem Law compulsory to all school pupils who are Mahomedans. The Missionaries sent a deputation to the Government, which informed them that no objection would be raised to the teaching of the Bible as the basis of Ethics, but the Koran and its law must be taught in the Mission Schools. Government diplomas are essential to escape exemption from compulsory military service, and these diplomas cannot be gained without the knowledge of Moslem teaching, which is insisted on by the State. Although the Jewish Schools are not bound to teach the Koran, yet when their pupils desire the exemption they, too, have to be trained as the law directs. It is evident that when the Moslem outlook becomes more modern in some places and in some respects, in other respects the old determination to assert the supremacy of the Koran makes itself evident. The Missions have no option but to obey the

law and equip themselves for preparing their students for the public examinations.

A Spanish Analogy In Spain it is requisite for those who wish to obtain educational certificates to pass examinations in Roman Catholic doctrine. We therefore find Spanish Protestant young people taught the Roman Catechism and they frequently obtain First-Class Honours in this subject. Instead of helping Romanism the compulsory instruction enables the Spanish Ministers and Teachers to show very clearly the difference between Bible teaching and Roman dogma. This is a benefit in the case of young folk from Protestant households, who have never been in contact with Roman Catholic teaching. We often think that much of the trouble that has arisen in England over the Prayer Book would have been avoided had the youth of our congregations been well grounded in the radical departure from Scriptural Truth in the dogmatic teaching of the Roman Church. Ignorance is a poor protection against erroneous views.

China Who knows the Chinese situation? It is impossible for us at a distance, with such conflicting reports before us, to gauge accurately the position of Christianity and Missionary organisations. We have read a full account of the formation of a Chinese Church by the union of Presbyterian Churches. On October 1st representatives of one-third of the Protestant Communicants in China, the fruitage of sixteen Missionary Societies, met as the First General Assembly of the "United Church of Christ in China." This gathering took place in Shanghai under a Chinese Moderator. The Church desires Missionaries to be lent to it on a basis of complete equality with the Chinese leadership. No racial discrimination is to be made. As soon as there is a stable Government the Churches are to be registered so that they may have a legal status, and the Schools are to be carried on in accord with Government regulations. If this means anything it implies that a very large section of Chinese Christians hope to have a real indigenous Chinese Church at work throughout the country.

The Return of Missionaries In some cases Missionaries have returned to their old spheres; in others they have been unable to do so, and stories of the looting of Mission premises still reach us. It is impossible to accept as true all that appears in the secular press. We have read that the Missionaries have been kicked out of the country—lock, stock and barrel—an entirely untrue statement, and we have also read that in very many centres matters remain very much as they were before the trouble arose. One thing is certain: the Missions have not retired from their stations permanently. They are ready and anxious to go back, and in a number of instances have done so. China is so vast and communications are so disturbed that it is possible for honest observers to draw conclusions from isolated experiences which are by no means typical of all.

The National Christian Council of China We have received a considerable amount of correspondence concerning the National Christian Council of China which has its enthusiastic supporters and its determined critics. The officials of the Council have made statements that were unwise, and the critics of the Council have been perturbed by the rapid and emotional support given to Nationalism in a form which is akin to Bolshevism. Missionaries are not always good politicians, and their work makes them sympathise with the views of leaders among the converts. It must be remembered that Chinese Missionaries come from many lands and that the policies of their countrymen at the bases are by no means identical. They reflect the views of the countries of their origin as well as those of their Church members. This leads to divided opinions among Missionary leaders and foreign observers which find expression in the religious and secular press. It is this conflict between and alliance with political movements that have given rise to the contradictory reports published. The less Missionaries are associated with politics the better for their work.

African Slavery By a curious lapse of memory we attributed to Nigeria the existence of slavery, now happily abolished in the Sierra Leone Pro-

tectorate. The great district of Nigeria has been free from this taint which has so long been customary in Sierra Leone Protectorate, although not in Sierra Leone itself. The prompt and efficient steps taken to put an end to even the mitigated form of domestic slavery in our Protectorate was due to the uprising of public opinion at home and in West Africa. We are thankful that the step was taken and rejoice that in Burmah also the remnants of slavery have been eradicated. It is clear to the world that no matter how slavery may be disguised it will not be permitted in any country under the Union Jack.

In the Arctic Regions Archdeacon Fleming, who has the picturesque title of Archdeacon of the Arctic, sends to the Bible Churchmen's *Missionary Messenger* an account of his Summer visitation tour in his scattered district. At Port Harrison the Rev. F. H. Gibbs has completed building "the snuggest house" the Hudson Bay Company's representative had ever seen in the North. Mr. Gibbs has associated with him two Eskimo who teach him the language, which he can use for reading and preaching, and aid him in his work among their countrymen. It is cheering to learn that a considerable number of the Eskimo have gifts as catechists and are able to carry on the work of Mission stations in the absence of the Missionaries. The Archdeacon says that he has never worshipped with people more devout and reverent and his one regret is the lack of Missionaries to lead the inhabitants. It requires heroism to volunteer for and undertake work in the frozen North, where loneliness and isolation are the lot of the workers. Wireless installations have done something to keep the Missionaries in touch with the outside world.

Methodism in the Baltic Districts For twenty years Methodists have been at work in the countries on the East of the Baltic. They have been under the superintendence of the Methodist Episcopal Church of the United States of America. Dr. Simons has been the leader for sixteen years and was honoured for his work by tokens of the affectionate esteem shown him by the presiding Bishop and his colleagues. At the Conference a message of greeting was read from Mr. H. M. Gooch, who had lately visited Riga. Methodism has certainly taken root, for there are thirty-five preachers and five deaconesses with 120 local preachers. The work has its anxious as well as its encouraging side. Dr. Simons recalled the favourite saying of the late Lord Fisher, who said there are four things for a big life—A Great Inspiration, A Great Cause, A Great Battle, and A Great Victory. These four things had all been exemplified in the work in Russia and the Baltic Countries where a new chapter of the Acts of the Apostles had been written

La Société des Missions Evangéliques We most heartily congratulate our French brethren in the position of their Missionary Society. Twelve months ago they were faced with something that looked like bankruptcy or drastic retrenchment. They placed their plight before God and trusted Him to see them through. The Christmas message sent by the Committee is that the deficit no longer exists—special gifts have removed it and the Society looks forward to meeting its expenditure by the continued generosity of its supporters. "The French-speaking Churches, borne on a wave of warm sympathy, have contributed generously and have broken the heavy chain which stopped our advance." Those who know the struggles of French Protestantism appreciate best the sacrifice made by our brethren. And what is most important of all the Journal brings news of blessing in many parts of the Foreign Field.

Leprosy in Africa The Mission to Lepers reports that there are at least 150,000 Lepers in British Africa and 52,000 in French Equatorial Africa. Governments are alive to the need of curative measures and are ready to help in the establishment of clinics. Much more is needed and the Mission to Lepers, realising the need and the urgency of the situation, has determined to assist if help be forthcoming in the campaign against this terrible disease. As we have mentioned already, the treatment of leprosy has become much more hopeful, and there is reason to believe that the dread complaint may be stamped out. No organisation has a better record than the Mission to Lepers and we hope that their new enterprise will be liberally supported.

EVANGELICAL CHRISTENDOM

New Home for the London Missionary Society Right in the centre of Westminster, at King's Court, Broadway, the L.M.S. has fixed its new home. It has moved its home more than the other great Missionary Societies and it now has a first-rate position where all its officials can be housed, its book business carried on, and a warm welcome given to its friends on the formal opening next March. There are few more convenient sites in London than that occupied by the Society, which has on its roll some of the noblest Missionaries in the record of the work done for God by British Boards. May its Directors continue to be inspired and led by God in their new centre

The Approach to the Heathen We have before us a description of a series of lectures to Missionaries urging them to adopt a new approach which will show sympathy with idolatry and endeavour to turn the enthusiasm for idols into the worship of Christ. While we are most anxious not to say or do anything that will cause needless offence to those who dwell in darkness, there is such a thing as light, and when the light shines it makes darkness visible. Nothing but evil can ever come of the endeavour to show the naturalness of idolatry and the reasons why it can be explained as a perverted mode of worship. St. Paul knew what it meant and did not hesitate to speak his mind. So did the early apostles of the Church. We are convinced that instead of helping the spread of the Gospel these attempts to show sympathy with idolatry by explaining away the evil cannot but end in injury to the advance of the Kingdom of God. There is a great deal too much popular teaching that things essentially different mean the same thing. This is fatal to progress at home and abroad.

Open Doors There is one feature that cannot fail to strike the readers of Missionary periodicals. Doors everywhere are open and even in China, where so much has happened that distresses there are people longing to hear the good news. In India and Africa, in South America and Japan the same story is told and never before in Christian history was it possible for the preachers of Christ to enter into so many districts with the message of salvation. The opportunity has come and all that is needed is the supply of men and women and the means of their support. Even the Mahomedan world is open as it never has been, through the disintegration of Islamism. Dr. Barton, writing of Turkey, says: "the life of Jesus Christ and His teachings are presented as showing the way to the Father and marking out the path to the greatest happiness in this life as well as for the life to come." The opportunity in Turkey to-day to help the increasing student body, will exercise great influence, in spite of the many restrictions.

Missions and Modernism We deeply regret to read at any time statements which accuse the Councils of Missionary Bodies of indifference to Truth and Faith. This regret is deeper when such countries as India or China are concerned, where the teeming millions of population surrounded by political unrest are of all men most miserable apart from the certainties which the Gospel message proclaims. The Bombay Representative Christian Council is a body composed of representatives from almost all the Missions working in the Bombay area. It is not easy to believe that the Council of such a body should be willing to appoint to the post of Marathi literature a Missionary who denies the virgin birth of Christ, and of course His atonement and resurrection. What is still more difficult to understand is how any such person, if the facts are true, became a Missionary. We understand that the appointment, which it is stated was adopted on the casting vote of the Chairman, has given great offence to some members of the Council and to many missionaries outside, by whom it is alleged the fundamental principle around which all Missions connected with the Bombay Christian Council work is "faith in our Lord and Saviour Jesus Christ as the Saviour of the world."

Books Worth Reading.

IN THE SERVICE OF YOUTH. By Sir A. K. Yapp, K.B.E. (Nisbet & Co. 7s. 6d.)

Sir Arthur Yapp has given his life, "In the Service of Youth." Were he a millionaire he would still give himself to this work, and this breezy, unconventional gossipy volume is a picture of the man—resolute, determined and sympathetic. He is a product of his age. Immersed in organisation, he is all alive. Devoted to the highest side of life—the service of the Master—he finds himself carried off into what may seem distinctively secular, but he looks upon life as a whole, and believes that when a duty has to be discharged and the call comes to him, it must be done. He has been everywhere, he has met every one "worth knowing," and he has a kindly word for all. His pages devoted to the work of the Royal Family during the war show that their Majesties knew what duty meant, and did it. We can picture the Queen as the employees of a great munition factory spontaneously broke into the song, "Kind, kind gentle is she, kind is my Mary," turning back, thanking them gratefully, and saying that it was the greatest compliment she had ever received. Lord Kinnaird and Sir Arthur did not always see eye to eye, and they had a great regard for one another. The thumb-nail sketches of Lord Kinnaird give to life the man we knew and loved. Many will read with thankfulness Sir Arthur's plain statement of his fundamental beliefs, and will share his enthusiasms. They will note his frank recognition of the fact that the dangers ahead of the Y.M.C.A. movement are an expansion into indefiniteness, in which first things are not placed first. His task has not always been easy, it will not be less difficult in the future, and the Y.M.C.A. can only do its great work by remembering that the "C" means everything to it, and that without it they have no claim or right to the heritage received from noble men who were its founders and builders in earlier days.

JOHN BUNYAN. By R. H. Coats. (Student Christian Movement, 2s. 6d.)

Amid the stream of Bunyan books which will flow from the press in the Tercentenary year we are sure this suggestive and informing work of Mr. Coats will not be overlooked. It is well and competently written, and we confess that we took it up to look through before a full reading, and found ourselves compelled to read it from the first to the last page. Mr. Coats sketches the life of Bunyan in five chapters: "Brazier of Bedford," "Wrestler with God," "Pastor and Preacher," "Dreamer of Dreams," "Writer of Books." We see the man as he was—an enthusiast in whatever he undertook. He did his duty faithfully, and we are sure that the odd jobs that fell to the tinker's lot were as carefully done as the art of the day permitted. He was converted, and became an out-and-out Christian, who reverenced his conscience as the voice of God. He suffered imprisonment rather than obey what he believed to be unjust laws, and he wrote books that are a model of good English. His style has never been surpassed. We remember how a lad of seven who had been taught to read, and would not read books, got possession of a well illustrated *Pilgrim's Progress*. Attracted by the pictures he spelled out the large type, and was so enthralled that he could with difficulty be drawn away from the story. And this was the beginning of a career which led to his being Editor of a high class Monthly! But the most interesting of the chapters is that entitled "Then and Now." Our readers will not agree with everything said by Mr. Coats, but they will share his appreciation of Bunyan, and be more convinced than ever that he has a definite message for our day.

FAITH AND ORDER—Proceedings of the World Conference at Lausanne 1927. (Student Christian Movement, 10s. 6d.)

Canon Bate has done his work well. Although this book is bulky it represents the discussions of three weeks, during which men of many countries spoke at length on a wide range of subjects. The Conference was unique of its kind. Its main object was to consider the problem of Christian Reunion and it separated without even receiving the Report of the Committee appointed to consider the matter! As far as we can see,

although many years had been spent in preparing for the Conference, the executive arrangements left something to be desired, and the last week was a rush week which shelved the principal practical report. In reading the book—which contains much invaluable matter and cannot be ignored by any one interested in World Christendom—we are impressed by the division of the Conference into two schools which may be briefly described as the Schools of Faith and Order. Both sections laid stress on the importance of right thinking and a clear grasp of what the faith is, but one of them held strongly that right Order was as much a revelation of God as the Faith itself. In fact it is part of the Faith, for the blessings received by Christians depend on the possession of the Apostolical succession in their ministry. Accordingly we find that Greeks and Anglicans stood very closely together and the Non-Episcopal Churches were on the other side. It must not be understood that all Anglicans adopted the Greek point of view—there was a clear division of opinion—but as elsewhere, the section which holds the Anglo-Catholic position directed the policy of the whole. The outstanding British figures in the Conference were undoubtedly Dr. Garvie and Bishop Gore—the former made an admirable Chairman and the latter a most forcible exponent of his well-known convictions. The volume does not lend itself to review. We have read it with very great interest and are certain to find it extremely useful for purposes of references, as it brings together a number of authoritative pronouncements which cannot easily be found elsewhere. It is excellent value for half a guinea.

CONCERNING THE BIBLE. By Conrad A. Skinner. (Sampson Low. 5s.)

There is much of interest and instruction in this brightly written book which adopts what is known as a moderate critical standpoint as regards the growth of the Old Testament. What Mr. Skinner has to say he says brightly and reverently. On the New Testament most readers will agree with what he writes as regards the history and origin of the Books. Here he stands on firmer ground than on a number of his contentions concerning the Old Testament, which, when all is said, was the Bible of Our Lord and the Apostles. We cannot understand the New without the Old. When in Part IV. Mr. Skinner deals with the character of Inspiration we cannot follow him. We believe that there is more in Inspiration than the outcome of the receptivity of religious genius. The men who wrote the Bible were inspired in a unique sense and their work has an objective uniqueness which places it in a class by itself. Probably Mr. Skinner would ultimately agree with this, but he is at so much pains to explain what inspiration is *not*, that we think its real character is in danger of being overlooked. He concludes: "Authority for us is only, at length, the Truth we have perceived and received, searched for and found in God. Ultimately there is no external authority for the soul, only the internal, the Infinite becoming Intimate." This is true, but where do we find the way to the infinite, how do we learn the Revelation of Himself which enables us to know Him as Infinite Love, Eternal Redemption and Power? Only through His inspired Word, which, however, is not an end in itself, but the means—illuminated by His Spirit to reaching knowledge of Him Whom to know is life eternal.

TWENTY YEARS OF MISSIONARY CO-OPERATION. By Kenneth Maclennan. (Edinburgh House Press. 1s.)

Mr. Maclennan has given us an instructive and comprehensive outline of the growth of Missionary co-operation since the Edinburgh Conference of 1910. The book is devoted to the British aspect and shows that men of many types, but of one great passion, are able to plan and work together for the advance of the Kingdom of God among those who do not know the Saviour. In view of the great gathering to be held next March—April in Jerusalem many will be glad to know something of what Edinburgh House stands for and what it has been privileged to perform.

WORLD DOMINION. (World Dominion Press. 1s.)

The January issue of this valuable quarterly has its usual store of varied articles dealing with Missionary Problems—many of which are not treated elsewhere. Dr. Cochrane extends his sympathy from China to Peru.

too much that is going on in the way of experiment, to quote the words of Mr. Donald Fraser in another connexion, "sympathetic interest" is not unmixed with "considerable anxiety." It is certain that indigenous ideals are not always wisely adopted by missionary organisations, and it is equally true that the neglect of native characteristics and aspirations lead to misfortunes that should be avoided. Among the Missionary Magazines of our day none has a more striking individuality, or a more stimulating influence than "World Dominion," which only costs a shilling a quarter.

SOULS OF MEN. By Rev. W. Y. Fullerton, D.D. (The Carey Press, 4s.)

Dr. Fullerton, who is at present engaged on a Life of John Bunyan, has in the meantime put out a delightful volume packed with incidents and full of sound common sense. It consists of eighteen chapters, presenting studies in the problems of the Church to-day. The reader is left wondering how Dr. Fullerton has stored all his facts so as to command them so readily and present them so attractively. We wonder how many of our readers know what was "Spurgeon's legacy"? This book will tell them. Again, why was it said of Jesus "He shall be called a Nazarene"? The key is in this book. There will be few to disagree with the author in any of his conclusions, but we should like to know more concerning his view, "I do not think the Bible says anything about the end of the world, and the old earth has probably millions of years ahead of it." There are two important chapters, entitled "The Children and Christ" and "Church, Child and Bible." How welcome is any book or article to-day which reveals the passion for souls, and recommends a return by the Churches to the missionary zeal of the early Church. This book is full of evangelism, and its author is a beloved and experienced fisher of men.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, *Russell Square, London, W.C.*1

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